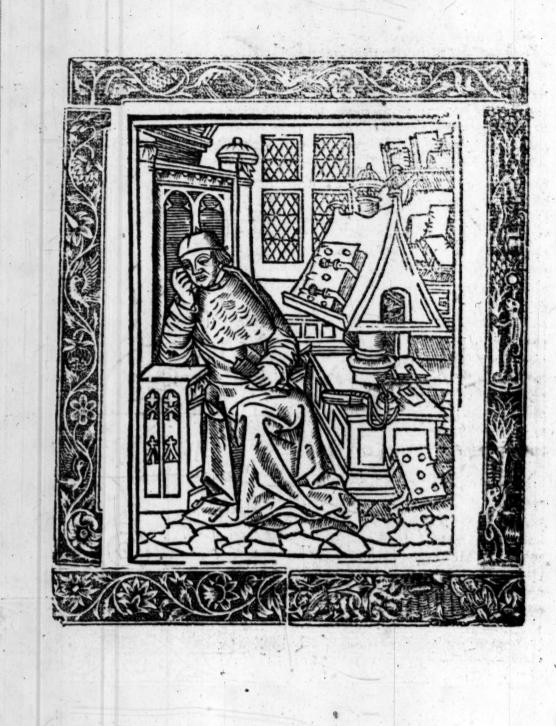
Chece begynneth the Kalender of Shepardes.





Ehere begynneth the prologue.

Ere befoge come this Boke was parnted in Barys into cogrupe Enab pahe/a nat by no englylihe man/wherfoze the Bokes that were brous aht into Englande/no man coude bnoerftande them partycely and no meruarle/foz it 18 bulrkely toz a man of that countre/foz to make tt into good a parfree Englyllhe as it fould be. TE herfoze newely nowe it is drawen out of frenche into Englyage at the Inflaunce/colt/a charge of (Bicharoe 19pn Ion) t foz breaufe he fate f men otiother Countrees intermedelled with that that they coude no [kyll in/a therfoze the fozeland Bicharde Bynlon & fuche as longeth to hom bath made it into playne Engloffe to the entent that eue ry man may binderstande it/the which that this boke is bery profitable both for clerkes and ler people to caufe them to have great buderfandinge, and in efpecial in that we be bounde to lerne and knowe on pape of euerlaftens gebethe. As the lames of god the weth howe we maye knowe to keve his conmandement and to knowe the remedpes to withfande deedly frine/there be many men and women thynheth them felf wife/and knoweth and lerneth many thynges/but that at they be bounde to letne & knowe/that they knowe nat. I Befieltethe.r.comaundementes of god/and the.b.comaundement of the Churche/that every creature that purpole to betaued thuide terne and knowe/and have them as partytely as thep Bater nofter .pou people/ howe well re they've you and if ye breke any of the. r.comaundementes and you knowe nat them. Teruely there is but fewe that knoweth them/thecfoze pe that be nacknowe them do pour bylpgence to letne them/foz pe be bounde to lerne them/al well as to lerne pour Pater nolter. . for howeran pou kepe our Lorde godes comaundementes & pe knowe them nat. Ind pe be bounde to breke nat one of them/on paper of bampnacion/for & thou breke one thou brekeft all. Diffende the lawe in one poputerand offende in all. for and thou breke one thou bufte nat godes byd dyng/ for he byddeth the breke none. and ally pe doin this worlde here/bucit it be of god/ or in god/or for god all isin paper/pouffulo nat occupre pour feltem bapne maters/but in cedenae of good bokes/foz panyte engendzeth bayne thoughtes/and destroyeth Deuocie on mman. What nede it pout o Coope on a thyinge that is noughe: Coope on pour fpnne/and what grace by god in you wroughers. Tallo in this boke is many moo maters loke in the Cable here folowinge,

She parves kal.

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The table of the kalender of Shepardes.

Chis is the Cable of this prefent Poke/of the Shepardes halender/drawen out of frenche into Engly Me/with many mo goodly addy cyons than be chapetred/newely put the to.

| fielte the Pzologue of P Auctoz/that layth how every man may lyue.lyu. yeres as the leste/and they that dye befoze that cerme/tit is by eurly gournaunce/and by dyolence/oz ourage of theynt leste in they youthe. Capitulo. The seconde Pzologue of P great may set Sheparde/that pzo with true by good argument/ail that the firste sheparde/sayth Lap. I also a traiender with the Frgues of eucry Saytit that inhalowed in the pree/In the whiche is the sygues/the houres/ the momentis/and the news moones. Capitulo. I he table of the mouable feestes/with the compounde manuell. Ca.iii. The table for to knowe and discontinuous every daye in what Sygne the moone is in Capitulo. D. Also the sygue of the cyps of the Sonne and of the Hoone/the dayes/houres/and moments. Cap. Discontinuous States of Capitules of Ca |
|--|
| whiche is the wed by frauces. Lapitulo. |
| The garden and filde of ail vertues, that the weth a man howe he thulde |
| La nobie declaracion of the due of the grace of god of nat. C. |
| and also the Auc maria:ot the thre Salucacions whiche the trite mede the |
| aungell Gabepell. The seconde made sayne Bipsabeth. and the thirde maketh our mother boly churche. Can. |
| keth out mother holy churche. Cap. Lafto the Leedo in Engly The ot the. ri. Artycles of our fayth. Ca. ri. |
| Allo the.r.comaundementin EnglyThe. Ind the. b.comaundementes of |
| the churche catholyke. Ca. |
| Lilio a tyguter of 'a man in a thippe/ that the weth the bullablenes of this |
| L'alforo teche a man co knowe the felde of bertues. Cap. pitt. |
| alloa Shepardes balade/chat the weth his fraylte Lag. |
| allo a balade of a woman Sheparde/that profeteth grea ly. Ca. tbi. |
| Lalio abatade of bech that byoberty a man beware be come. La rbit. |
| Lalio the.r.comaundementes of the deupliand the rewarde that they that |
| haue that kepeth them. Ca. pbui. |
| Danother valade that sagnt John theweth in the Apocalips of the blacke hopse that deth rydeth vpon. Lap. |

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| T balade how princes and laccothuld governementap. |
|---|
| The trees and braunches of veriues/and vyces/with the. Dii. Dertues a |
| garne the. bii. deedly frnnes. Cab. rri. |
| Callo atygure/that theweth how the.rii.frgnes rapgneth in manes body |
| and whiche be good/and whiche be badde La. trit. |
| Appeture of the pheinomy of mannes body and theweth in what partes |
| the. bu. planetes hach bominacion in man. Cap. gritt. |
| Ind after p nombre of the bongs in manes body foloweth appeture if the |
| weth of all the bapnes in the body/a how to belet blode in them. Ca. pritt. |
| Coknowe whether that a man be lykely to befyke of no/and to helt them |
| that be lyke. Lay. |
| and also here the weth of p repleceyon of curl b mours/ & also for to cleme |
| them. Capitulo. |
| Calfo how men thuld gouerne them/the.iii.quarters in p pere. Ca.rrou. |
| also how men shall bo whan pheighe doth tayle them/foz heithe of body & |
| |
| |
| Talso to she we men what is good for the branne/the tren/the throte/the bre |
| Cesthe herresand the Comake properly declared. Ca. |
| Tallo the contrary to the we what is euglifor the bray be/the tyen/the throce |
| the brefte/the herte/and the stomake folowings by and by. Ca. Rec. |
| Lalfo of the.iti. Elementi/a the lymplytude of perthe/a how every planet |
| 16 one about another/and whiche be masculpnet femenyne. Ca. 1221. |
| Ed crafer fraure of the world/with the.xii.franes gornge aboute/and als |
| to of the mourngeolot the heuens with the planettes. La. Ferti. |
| Lallo of the equpnorcialla the zodaycke/whiche is in the.ir.henen/whiche |
| contapneth p frimament/kall buder it with a preture of a fprie. Ca. prent. |
| Of folliption of Somet/and folliption of wenter/ with a tygute of the |
| zodpacke. Capicule. regitut. |
| Of the cylinge a discendinge of the lygnes in the toppion. C. 1210. |
| Land also of the deupfon of the erthe/ and the Regyons with a picture of |
| the mobyll. Capiculo. |
| Of the paryalyon/that is in many habytalyons and regyons of the exch. |
| Capitulo. |
| Lallo of the.rii. Carres fyred that the weth what thall happen to them that be borne bider them. Lap. |
| beborne binder chem. Cap |
| Lallo a tygure of the.rii.houres/as moche in erth as in heuen. Ca. grig. |
| Also pycruces of the. bu. planettes to knowe what houte they do repgne & |
| Dage a nyghe that celleth whiche be babbe a whiche be good/a the weth how |
| the children thall be buspoled that be borne buder them. La. pl. |
| Tallo precures of the .ui. omplererons to thewe a knowethe condrion of |
| eche compercyon/and to knowe by a manes coloure what he is of any of all |
| mi, and how he is disposyd of nature. Lap. |
| Shepardes hat. 3 iii |
| Addition with |

| Tallohow the moone chaunges, rii. tymes in the pere lo lyke wyle mai condycions chaungeth. rii. tymes in the pere. Lap. The the comodyces of the rii. monethes in the pere with the rii. aeginan. Lapitulo. The an allaute agapult a linayle. The fan allaute agapult a linayle. The fan allaute agapult a linayle. The fallo foloweth the medytacion of Crilles pallyon of our loyde High that Shepardes and lymple people ought to have in herpinge of they? in efecupre. Lap. The fayinge of the deed man. La. The fay deed by the merytogrous and analylable for they? helde at the line and be defences of man borne deed they? helde at the line of a dreadble horne. La. The howe every man and woman ought to ceale of they? howes at the linguistic of a dreadble horne. La. The howe the totunes and destronomye. Lap. The followeth the rii. monethes with the pyctures of the rii. frances knowe in what moneth and day they were borne. La. The followeth of the r. r. riilen Hacions/that is to fay/To she we the tap ne pop nees that moch hethen people do by leve of our layth/ but nation therfore we begynne firste with our fayth. La. The followeth a fewe proverbes. Lap. The auccours Balade. Lapitulo. | the color of the c |
|--|--|
| Tallo a good deputhe for the pellylence/whiche is nat chapterde. |) = 144 (1.0(1) |
| Ethus endeth the table of this present boke. | 16 J) 10 01 |
| The state of the s | |

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The arte/sepence/and practyke of the great Kalender of Shepardes by example ryghtereple a profesable buto all maner of people/and easy to be bus desilande by mannes wytte/with dyuerse addycyons newely admited thereo as hereafter toloweth.

(he lettes/and an answere made to the same.



The Spepardes in a moznynge befoze the daye beynge in the feldes/be helde the fyzmament that was fred full of Aerces/one ymonge the other layd to his felowe. I demaunde of the/how many Aerces be on pari

partyes of the zodyacke/that is buder one frome onely. The other Sheparde answered & land. Let be founde a prece of Lande in a playne concre/as bpor the playme of Sally (bury/z that the land prece of lande be.rl.mple longe/z grini.mple brobe. After blet take great longe naples w great brobe heedes/ as the nayles ben that be made for cartte wheles/as many as Chall fullyle for the fand prece of lande. And let the fand naples be freked buto the beedes in the land prece of Lande foure fyngers brode one from the other/toll that the prece of lande be courted ouer from one fror to the other. I fay that there be as many flerres conterned buder one franc onely/as there shulde be nayles Arched in the foreland prece of lande and there is as many buder eche of the other/a to the equipolent by the other places of the framament. The first Sheparde demaunded/howe welt thou proue it. The leconde answered and layd that no man is bounden ne holden to proue theng! Unpollphle, and that it ought to luffyle for Shepardes as couchynge this mater /to byleue Comply without to enquyte ouer moche/of that they? predecellours Shepar des haue layde befoze.



Chus endeth part tology of Shepardes/w the knowlege that they have of the strees/plane tes/ and mournges of the shees.

Canobereatter toto weth the lapinge of the Sheparde to the Plow man.



Thome plowmen quid bo:

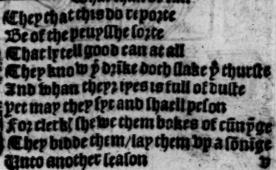
Lets go thou to plowe/and take with p the weft Belue and beawe/lowe batle where and the D fone make. c. chiests a parfect type Lagarch Achteste a parfect type Lagarch Achteste/le/in his phylosophe Chou nede nat studge/to know a actrology for if the wether/be nat to the plesaunce. Chanke euer god/of his deuene oedenaunce.

Thusenbeth the plowman:



Che auctour.

The the ende of this boke The following the









Ind if we speke of all conoming Chey well lave it is a great lep

For they can no other reason

But all that knoweth good and better

As general men that loveth swere and swetter

Wystome with they mis nac geason.

The prologue of the Auctoure that put this boke in wrytynge.



Shere befoze tyme there was a Sheparde keppinge Shepe in the feldes/whiche was no clerke ne had no understandige of pletter call sence/nozof no mamer of scripture noz wzprpinge/but of his naturall wrech understädige sapd. How be ich spupinge a drenge be all at p pleasure of almostly god. Petmä map spue by p courte of natur. Irrii, pef oz moze, this was his reaso. Ind he saich as moche come

as a man hath to growe in beaute/length/bredeth/and frenhth. So moche tyme hath he to ware olde and feble to his ende: But the terme to growe in beaute/hyghte/and (trengthe/is.rrrbi.pere/and the terme to ware olde/fer ble/and wepke/and tourne to the erchwarde/ whiche is in all togpder.lrrit. pere chat he ought to lyue after the course of nature. And they that by before this tyme/often it is by byolence and outrage done to they? compleccio and nature. But they that lyue aboue this tirme is by egood regyment and enipge nementes/after the whiche a man hath gouerned hym felf. To this purpole of lyupnge and dpenge/ the fard sheparde farth that the thrnge that me de fyze most einthis worlde is to lyue longe/and the thyage that we most fere is to decloone/thus he transpled his bnoerfrandinge/and made great deles gence to knowe and to do thynges pollpble and requifre for to frue longe/ hole and topoully/whiche this prefent compost and kalender of Shepardes thewrnge and techynge. I Wherfoer we will thewe you of the bodges celes Apall/and of they? nature and mocupages/ and this prefent boke is named the compost/for it comprehendeth fully all the compost/& more for the dayes houres/and moment / and thenewe moones/and the eclyps of the fonne & the moone/and the frames that the moone is in every dape/f this boke was made for them that be no Clerkes to birnge them to great biderfandrige. De fard allo y the delege to lyue longe was in his foule/the whiche al wave latteth/wherfoze he wolde that his delyze were accomply Thed after his deth as afore. De layd fyth the foule breth nat/and in het is the delyre to lyue lone gent linibbe an infallyble payne/nac to lyue after dethe as afoze/foz bethat frueth nat after his corporall beth thall not have that that he hathe befreed: that is to write to lyue longer and shuld abyde in eternall payne it his despite were nat accomply thed. So concluded the land Sheparde necestary their ges for hym/and other to knowe and do that whiche appetrayned to lyue af. ter, dethe as before. And crouth it is that he that whiche lyueth but the lyfe of this worlde conly and thoughe he lyued an hondred pere he lyued nat propres ly longe/but he shuld lyue longe/that p ende of this present lyfe shulde bearn the lyfe eternall/that is to lap plyfe euerlaftynge in heuen. Do a man oughe to perfourme his lyfe in this worlde corporally/that they may lyue fpirituall ly without ende: for as he land one thall lyue everlaltyngly without dyenge and what he bath the perdurable lyfe a shall be partyce. I and also by this popute and none other wyle thall be accomply thed the beigge of longe lyupn ge in this worlde. The forelago Sheparde allo knowleged, that the lyte of this worlde was soone vast a gone . wherfore this sheparde thoughe b.lrrit. petes/here in this bale of weethed myfery/is but a lytella almail terme of lyte/to the lyfe euctlastynge/the whiche neuer thall haue endynge. Ind ther for he farch he chat offerret hem lette here to lyue bertuoully in this mozine After this lyte/he Challrecepue the Cwere lyte/that is fure a lafteth euer wiche outende. Foz thoughe a manipued here a . C. pere and moze/icis but a ipcell

terme to the lyfe to come. Cherfoze layth this Sheparde I will lyue fober ly with these small tempozali gooddes that Theiu hath lente me and cuer to exple the delyze of wozidly tythes and wozidy wozihyp. Foz they that labour teth fozic/t have love to theyz goodes: 3nd bayne wozihyppes. Of u departech man fio. he hevenly treasour. It shetteth manes herte that god map nat entre. And by lotth man a place of no teste in the lowe lande of dachenes.

There after foloweth another Prologue of the mapfter Sheparde/that the weth a proueth the Auctours prologue true that is before reheried and to the Shepardes despute one with another but this that foloweth the mapfter Sheparde layth to the other or the deupsyon of this Balender. Capitulo.u.



There begynneth the maylter Sheparde.

The first of descriptions of the cheere of the pere still, quarters that is called Gere/Herms/Elias/and Aurumnus. These be the titisleasons in the pere as Perer erme is the springe of the pere as feuerpere/Marches and Appell. These three monethes.

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Than cometh Sommer/as Agay/June/and Julii:and those thre mone thes/cuery herbe/gray ne/and tree/to in his kynde/and in his most strength and sayrenesse even at the hyghest.

TEhan cometh Zutomne/as August/ Septembre/and Detobre/that all

thele frugtes wareth rype/and be gatherpo and howled.

Than cometh Novembre/Decembre/and Janquete/and thefe thre Wo nethes/be in the wonter. The typic of lytell profyte. We Sherpardes laye that p age of a man is like in yette/and that we lyken but to one hole pere/for evermore wetake. Di. yette for every moneth/as Janquete/or feveryett/end to forth for as the yette changeth by the welve monethes unto ril. fondry maneres/fo dothe a man chaunge hym felte/twelve tymes in his lyfe/by twelve ages/and every age lafteth. Di. pere/Jefo be that he typic o. lytic. for thre tymes. Di. maketh. eyghtene/and fyre tymes. Di. maketh. exch. Ind thanne is man at the beste; and also at the hyghest/and twelve tymes. Di. maketh. lytic and that is the age of a man.

Thus muste pereken for every moneth. Di. pere/or ellys it map be buders stande by the foure quarters and seasons of the pere. So is deupard man in to source parties as to pourhe strengthe wyldonic and age: pero be. rvist. Fire ronge, rvisi, pere in wyldome and the fourth rvisi.

pere to go to the full of the age of. Irrit. and and dindam entry, id. who di

Tand nowe collewe, howe man chaungeth, pii.cymes 1.611

cuen as the rit. Monethes Do. quelle manie and or offa dire \ 18223

Alke the firste. Di. pere for Janyuere/the whiche is of no bettue not strength/in that season no thonge on the erthe groweth. So man after he is borne/tyl he be. Di. pere of age is without wytte/strength/or cumps ge/and mape bo no thynge that protyteth.

E han cometh fenervere a than the dapes begynneth to ware in lengthe and the sonne moze hoter than the feldes begynneth to ware grene. So the other. Di.pere cyll he come to twelve, the childe begynneth to growe by gget.

and ferue and ferne fuche asic taughe hom.

(E han cometh Marche/in the whiche p lobouter foweth the erthe a plans erth etres/a edytyeth houses/p childe in thele. Di. pete. wareth bygge to letne boctene e (cpence/and to be farze a honelt/forthan be is a buit, pere of age.

di aftici that cometh appell/that the critie and the trees is covered in grene and flowers. Ind in every partye gooddes encrealyth habundalitly/than cometh the childe to gather p tweet flowers of hardynes/but than beware that the colde wyndes a liozmes of vyces bete nat bowne the flowers of good manners/that thuid brynge man to honoure/for than is he.rriti.pere olde.

El Chan cometh Pape/that is bothe fayze and pleasaunte/foz than byzoes spinger in wodes and fozestes upghe and dape/ the some theneth hote/and as than is man most copful and pleasaunt/ and of despuer strength/and see beth playes/spottes/and sulty pastyme/foz than is befull per year.

Then cometh June: and than is the some hyest in his inervoyouna? The may ascende no hyer in his stacton his glemerynge goiden beames rypeth be tozne/and than is man.rredt.pere he mape ascende no moze/sozthan hache nature grurn hym beautye and strengthe at the ful/and rypeth the scope of partyre budersandpage.

E han cometh Juliuchat our fruptes ben fette a formynge/and our come a hardenringe / buethan the fonne begrinneth a lycell foz to discende downe warde/fo man than gothe fro youthe cowarde age/and begrinneth foz to ac

quarnce from with fadnes/for than he is rluipere.

Tafter that than cometh Augustichan we gather in our coine/and also the truptes of the erthe. And than both man his dylygence to gather for to fynde hym self withall/in the tyme that he may nouther gette nor wynne/and than

after that. Di.peres is he.ribiti.pere olde.

Than cometh Deptembreithat wones be made/and the fruytes of trees be gathered. Ind than there withall he doth freshely begenne to garnyshe his bouse/ and make prouption of nedefull throughour to spue in womer why the draweth very neve/and than is man in his most iopfull and courageous estate prosperous in wostome purpospage to gather and kepe as moche as shuid besusperent for hymnin hiso de age/whan he may gather no more/t these. Disperses maketh hym. will speces.

Tand than cometh Occobie that all is into placed po house gaderyd both come and also other maner fruptes. Ind also the labourers so weth news see dys in the early for presenceme. Ind that he ploweth nought shall nought gather. Ind than in these other, die yeres a man shall take hym self but o god for to do penaunce and good weekes and than the benefites the pere after his dethe he maye gather and have spiritually prospec, and than is man fully

the terme of le peres.

Than cometh Novembre: that the dayes be very horte/and the some in maner grueth reelthete and the crees leseth thepr leups. The feldes that we re grene/loke hore a gray. Than all maner of herbes be hydde in the grounde and than appert thus floures. And than writer is come that the man hathe binderstandings of age/and hath toke his hyndely here a strength: his dethe begyings to corte and also they charre. Ind than hath he no more hope of longe lyse/but desprets to come to p lyse everlasting/a these. Di. for this moneth maketh hym. Ir di. peres.

(Man comech Decembre: full of colde with froste/ and snowe with great wyndes a storme weders/that a man may not laboure nor nought do. The some is than at the lowest p it may discende/ than the trees the each is hyd in snowe/than it is good to holde them ney the spre/s to spende the goods p they godern in somer. For than be rynneth manes heer to ware where and graye/s his body croketh feble/s. Jan he leseth his partyce bederstadynge and that, Direces maketh hym full. spri. percs/and the spue any more it is

by his good gropinge and dyetyinge in his youthe. Howeve it/it is pollyble that a man may lyue tyll he be an hondred percotage. But there is but fewe that cometh thereo.

Wherfore I Sheparde fare moreoner/ that of lyunge or drenge the her neally bodyes may stere a man bothe to good and eurli/ without douce of as sucree. But yet maye man withstande it by his owne free wyll/to do what he wyll hym selfe good or badde euermore. Iboue the whiche inclynacion is the myght and wyll of god/that longeth the lyfe of man by his goodness or to cashe it shorte by his Justice.

Therefore we will showe you of the bodyes selestiful and of they nature and mounges and this present boke is named the compost for it compressed the surface of the dayes houses and monteres and the news moones and the cippes of the some and the moone and of figures that the moone is in energy daye and this boke was made for them poe no clerkes to brynge them to great buderstandinge

(and this halender is deupded in. b. parties.

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The firste of our sygnes of the compost and the kalender. The second is the tre of byces with the paynes of helle.

The chirde to the wave of helce of man: the tre of vertues.

The fourthe is phelpke and gouernaunce of helche.

The tyfce is altrologye and phylnomy for to buderlande many discept upnges and whiche they be. By tyckely hode the whiche by nature are inclyned and can be them as ye shall rede of ye come to the ende.

Ofor to have the Shepardes Onderstandpuge of thep kalendet/ pe shuld Understande that the pere is the measure of the tyme that the Sonne patieth the pil. spanes/retournynge to his firste poynte/ and is deup ded in the pu. Montthes.

Is Janpuete/ feuerpere/ Marche/and fo forth to Decembre.

Sothe some in these .rii. monethes passeth by the .rii. spanes one tyme. The dayes of his entryinge into the spanes in the Balender/and the dayes also what he partech p perc as than .rii. monethes into. iii. weses. L.C. lev. dayes and whan by sect is/it is the score and . Di. one daye as .riii. how tes/enery houre. ir. mynutes. After these deuplions/ pe muse badersande so every perc. iii. thruges.

The firste fpeketh of the golden nombre.

The feccupe of the letter dominicali.

Indicate thirde is the letter tabuler in the whiche lyeth all p chefe knows lege of this kalender. For the whiche letter a nombre to understande all that they wolde whethever be patte or to come. We shall put thre trygues after the kalender of the whiche the first shall shawe the value and declaracyon of the two other and it is to be understande that in four excessione by lettiche whiche hathe one days more than other, and also hathe two Letters

Dominicals france of the forelayd frauces/and chaungeth the latter bare of farne Bache we/the whiche is bigyll/ and is put, with the daye byon

one letter by hym felfe. De FEE De di also the lettere fervals of this Balender/is to be boderftande as they of the other kalenders/befozethe whiche are the nombzes/and the other .iit.af rer the letters tervals. firthe for bycaule the letters difeendeth loweris the golden nombre about the daye of the newe moone. Ind the whiche to be the house and moment of the land moneth whiche whan they are in feruple betoze noone of the daye about there. 3nd whan they are blacke feruple for af ter noone of the same day in the places of the nomble/ betokeneth that nom bet where it is. (Che naturall dage is to be binderstande fro mydnyaht/to invongabe. reini-poures and shall ferue the fapo nombres for the letters fe tyals. rir. pere complete from the pere that this Balender was made a. 90. CCCC. Irrervii. onto the pere a. QD.CCCCC. and. roi. In the whiche pe re that begynne to ferue this golden nombee/and the other nombees after the letters fernals, all in the maneras they be before for the other rir yetes. I and all the remenaunt of the compost / and of the Balender is perpetuall 1 02 the golden nombre/fo thall they be rer hitt. yete/of the whiche yetes a. 113. CCCC. Irra bitasthefulte. The feelt of the Balender are in they? daves of the whiche the folence trace in rede and flored in the buyceney the whiche buyer in the cape of the bodyes about cutry daye/is one letter of the a.b.c. for to buber france in what francis the moone that dape. A And pet the layd letters and the rubspille for the whiche shalbe one france before the Balender whiche than the we how they had buderfrande it. This perc. of this prefencialender, which chegan to have course the fielte day of Jange

Coknowe the letter dompnycall by the berle buderneth. Ifilius elto der celum bonns acripe grans.

were.a. A. LCCC. leter bit. In the which repgne theor the golden nombre abit the letter to buler and b. in the first lynea and they i poure never the golden nombre. This ever of this kalender.

ED; by thele other berles here tolo mpnge.

Fructus alit canos el gelicabellica banos. 21 geniceir bona dat unis aniara cabac. Dat flores anni calor rius gaudia bulti Cambicedens griffo boabel dicens fice agur.

Chartalet the moneth.

3/vant/ve/ge/bat/ct/go/ci/phos/a/opi/phos.

T. for the golden nombre/and the newe moone.

Ter/nus/bn/bin/nod/octo/fer/quing/tred/ambo/de/cem/dos/Sep/tem/quin/quar/tus/duc/io/ta/no/uem/di/quat.

Thursenpous pracepke or compost of Sheparbes.

The welly and subtylly Shepardes have toude a horte practybe/for to kno we the golden nombre/y letter dompny call/a the tabuler lettre as enseweth/ the whiche for subtylyte is diffycyle to understande it fitste us be nat she wed by suche as understandeth it well/but as to this it behoveth nat to tary and travaple for cause of the frances that ensygneth and she wet howe to fynde and knowe the sayd practyke.

Finis canos agureius bona fructus on a muna analy and an analy bicens anni et beilica griffo dant amara El cambic gaudia dai aictier colopadad dino on lad en la analy on anal

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C foure lecretes of the compoli of Sheparves.

Decetic in toto dicens unities (mill beto.) of one of an annual of annual

The mater to knowe the feelifull dayes on the hande

Who so well kno we on his hande whan the holy dayes falleth/
take here if the seven settets, 3/b/c/d.e/l.g. (The dayes of the
weke ben .vii. one for Dondaey, and for the other dayes .vi.
but them in the Joyness of the lefte hande on .iiii.spagets/and
with the trygge hande they ought to be marked for the more certaynee: 1/b/c/on the backets phande /and g/about d/e/t/with
in the hande. Than ye ought to know in what place every moneth shuld be. I speel after band of g/b. E/g/c/benon p moneth

on the lytell fynger: f/a/on the teche tynger/b/and t/endeth on the tytell tynger. January dpon/a/on the lytell.fynger. Fenguary and Adatcheon the les the fynger to gyder. Phyll on/g. Hayr on/b. June on the myddie fynger as boue/e. July dpon/g. And Augun dpon/t. Seprembron/f. Octobron/a/Shepardes.kal.

of the fourthe fpnger. Than fourmbre aboue/b/and Decembre aboue/t/of the lytellifynger. Ind thus the ru-monthes ben lette on the fyngures.

after bjan/pen/cru/lucp/the pmbje bayes ben fette truely.

In eche of these two lynes here under/ben as many syllabes as there ben teestfull dayes in the pere/and fuery day ought to besette on the Joyntes of the lette hande as it is she wed here afore.

Lit/o/ia/nus/e/pi/lu/fe/la/nus/et ken/fe/mau/mat/an Pil/ca/fab/ag/din/cen/ti/pau/lum/iul/ag/que/ba/tild.

Bze/put/blas/et/a/ue/fe/bzu/o/sco/la/sti/ca/ba/lent Jul/con/iun/ge/tut/cum/pe/tto/math/so/ci/e/tur.

Bo/led/mar/ci/us/bal/to/buth/kes/con/gre/go/ri/um/bo
pat/ed/ward/cuth/be/ne/ca/pe/ma/ri/am/ge/ni/ttt/cem.

Bil/gpp/cic/t/am/b20/li/i/bat/a/p2il/le/on/eu/te/ti/but/ci Bolt/al/phe/te/lta/ge/o2/mat/ci/que/bi/ta/lis.

Phi/li/cruc/map/i/10/la/cru/nic/goz/de/ne/te/i/gp Polt/e/a/don/le/qui/tut/polt/al/phe/lelt/ta/get/ad/e/pe/gg

Dic/mar/iu/bo/ni-ta/med/co/lum/bar/ba/ci/ba/bi/ti Bo/mar/marg ed/ward/li/mil/la/ba/el/io/le/on/pe/pau

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De Reph au gult trans/00/ci/co/lau/ci/but/cl/ip/on Sump/ra/lit/a/mag/ui/bat/tho/lo/cult/ag/io/oon/fel/on/cut

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E/OE T. Decembre. E/le/gi/bar/ba/mi/co/con/cep/et/lu/cet/al/ma D/la/pi/en/que/tho/mas/p20/pe/nat/lteph/io/tho/me/ld-Thothe enery moneth prayleth it lelfe of lome good propryette. See ben sof January. Make me to be called Jampuete In my tyme is great floames of colones for buto me/no moneth of the pere May compace At J auaunt me boubtles for in mp come was/as clerkes bo exprelle Circuncpled the lozdeomnipotene andlaboured by konges of thospenta L febryacy. Jam february the molte harby in mp feafon the pure moder burgonal Differred ber fone in the temple etuelp Makpinge to gob a prefent fperpall Of Thelu critte the hynge of hynges all Bytwene the armes of thebyllhop Symon Co whom prape we/co have remplipon.

Aparche am J called/in noblelle dopplipnge whiche amonge monthes/am of great noblelle for in my cyme/al p trupces both budde and lyrige to the lecurce of man in great largelle and i nee is in/the tyme of holynelle.

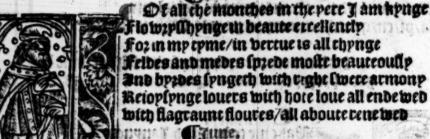
That enery man oughe to have repentaunce.

O this (punco done/by longe concynualines.

Imonge all monthes/I am lully Ippell Itellheand hollome/ buts ethe creature
Ind in my tyme/the dulest dropped billyll Lalled cry kall/as poetes put in tempeute
Caulynge au flones/the longer to endure
In my tyme/was the refuteescent
Of gos and man/bydpupue electron.

Shepardes.Bal.

Manape.



Dughe nat at all my name to adnull
for in my tyme/for all the compus were
from thepers thorne/all the flete and will
and had in marchaundple/by great theppes full
Duer the lee/wherfore we ought to prape
Unto our lorde/and thanks hym nyght and days

Isthac my tyme were prayled all a cyght amonge all monthes amone of the chete for a entype thorough my great force and myght frugtes of the erche/to man and beltes relete fedynge hories/kyen/motons/and litronge bete with other propryecces/that I coude tell. Dut I multe palle/I may no longer d well

I am named the hote moneth of August for redolent heet of Shebus breghtnes
In my tyme ethe man ought for to have lust Co laboure in hatuest with great belyings
To repe and these eliche wyngs ydelnes
And tyle evely with persyes dylygenes
Chankyngs our lorde of his great proupdence.

To lyue directly and thanks our loade therfore





Detobre. I Amonge the other/ Dctobie I heght frende buto bynteners naturally national Ind in my tyme/Bachus is redy byaht all maner wone to prelle and clarpfy Df whiche is facred/as we fe daply The blotted body of Crife in fell be and blots whiche is our hope/refeccion and fode. 1 Douembre. Nouembre wyll nat abyde hehynde To thewemp kyndly worthynes and nie for m mp come/the blattes of the monne Thateth leues/and (hedeth they? berbure wherfore every prubent creature Dught for to lyue tight as they wolbe bye for all thenge/taketh ende naturally Decembre. Decembre euerp man bothe me rall In whole tyme the moder Inupolat Delpuered was in an olde ore fall De Thelu crifte/goddes owne loue Incarnat wherfore I thynke me/the molte fortunat Dfall the other to whom prage we then That we may come Duco bis biplie amen. The begonnpuges and enbes of the foure fealons of the pere. edamination e The title Baymetpine that thus both bearn from mpd february bico mpd mape and from nipo Bare Comer is encred in Compo August and than is baruest pape and from that tyme bynter entreth always On leput Clementis day who to taketh nebe acmpo february it favleth in bene. Chusenbeth the prayle of the rit monthes with ? begenupnges and endes of p.un.quatters, and atter aneil adlo tolomech che thante tos to guo me in moue thaue b mon than loke oute the lapo lettre in the trance here abespad grans Bian if endrug Birberthe golden up gire that conneth. Chan lois as the heed of the lognes/

This fygure is to; to knowe in what fygne the mone is every daye a the declaracyon is of the letters of the fygne of the kalender hereafter folowings.

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| Aries | P | | | | | | | | | | | | | 18 | | | | | |
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De this fegure here aboue a man may knowe in what legne the moone is every daye and the declaraceon is of the a/b/cletters that ben in p kaleder at the endes of the legnes and ben named the letters of the legnes whereare marke well fittle the letter of the kalender on the daye that we wolde have than loke out the layd lettre in the fegure here aboue in the legne discending butter the golden nombre that renneth. Chan loke at the heed of the legnes/

where as is wyten the names of the lygnes/and it that beholdeth directly ouerth warte the fygure to p lapd letter is it that p mone is in that days. Ind lyke as one golden nonthise for a pere/so the layd lygne under the golden not bit letter halone for the lame yere as in the yere of his halender we have roi for the golden nombre the lygne under roi. serveth all p layd pere/and whan we have roii. the lygne under roii. Shall serve to the yere that roii, is for p golden nombre/and so of other.

At telum lignis prelurgens elt duodenis
Sie hominis corpus allimilatur eis
Nam caput et facies. Aries libt gaudet habete
Gutcuris et colli ius cidi. Caure detur
Brachia cum manibus. Geminis lunt apta decentut
Naturam cancri peccoris aula gerie
At Leo vult somacum renes libt dendicat idem
Sed intestims Livgo preesse petic
Anibas Libra natestanthas libi dendicat hancas
Scorpio dust anum bulg pudenda libi
Inde Sagittarius is coris dust dominati
Amborum genum dim Capricorius habet
Regnat in Aquacio crutum dis apta decenter
Piscidus et demum congrua planta pedum.

Coccus. Clemus albus. Percurus. Luna Clari lunt, dum quilquis regnat na science puer sic coloracus.

The Declaracion of the latenthere aboue.

That is to lave that the rii. signes hath dominacyon about p body of mis deupded by the partes/as the sygnes deupdeth the symament/and every one sygne beholdeth and governeth the partes of the body/so as it is sayd about and after shall be shewed by tygure/and is declared more farthfully.

Duchelyke of planettes is lapt of they? coloutes/ but of they? natures a propryetees of the partyes of the bodyes/the whiche gouerneth a beholdeth more at full shall be here at length. Tand also of the rii.monthes natures/Abarehe/Apryli and Abape/is very hote and moy be blode and agre. June/July/and a ugult/is somer/hote/and drye/coloute manhade and fere. Septembre/ Detobre/and Provembre is harvelt/colde and drye/age/malyncole and erthe. Becembre/ January and february is writer colde and mopste/Lhildehode/steme and water. Manuary and february is writer colde and mopste/Lhildehode/steme and water.

Shepardes.kat.

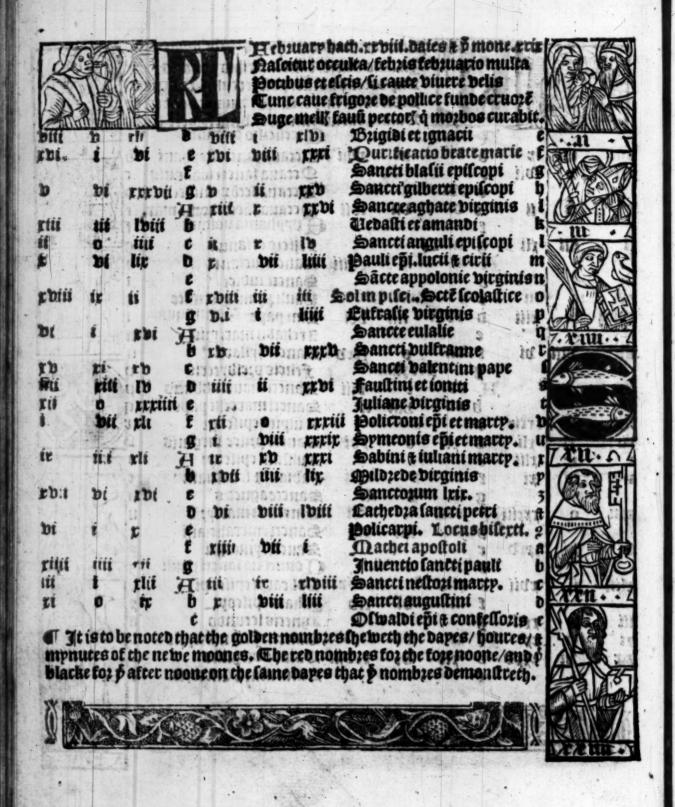
15 iii



Alled Jam Janquere the colde
In cristenmas season good tyre I love
ponge Jhesu/that someyme Judas solde.
In me was circulepted for mannes behave
Thre kynges sought the sone of god above.
And sounde hym with a pure maybe his mother
They kneled downe and dyd hym homage with soue
To god they? Lorde that is mannes owne brother.

There after foloweth a kalendre with the Appures of enery Sayne that is halowed in the pere/In the whiche is the from tes/the hours s/the moment and the news moones. Lap. iii.

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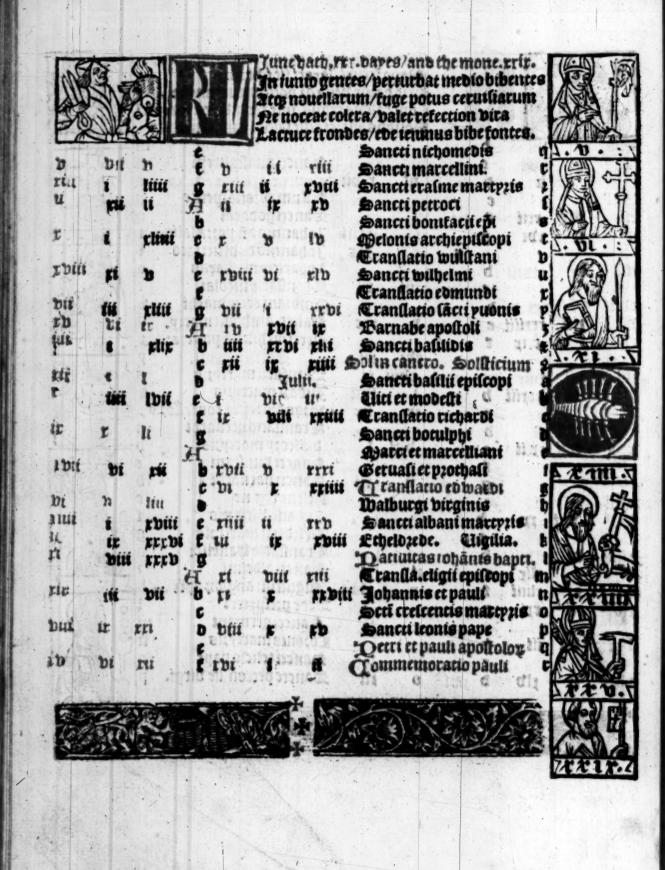
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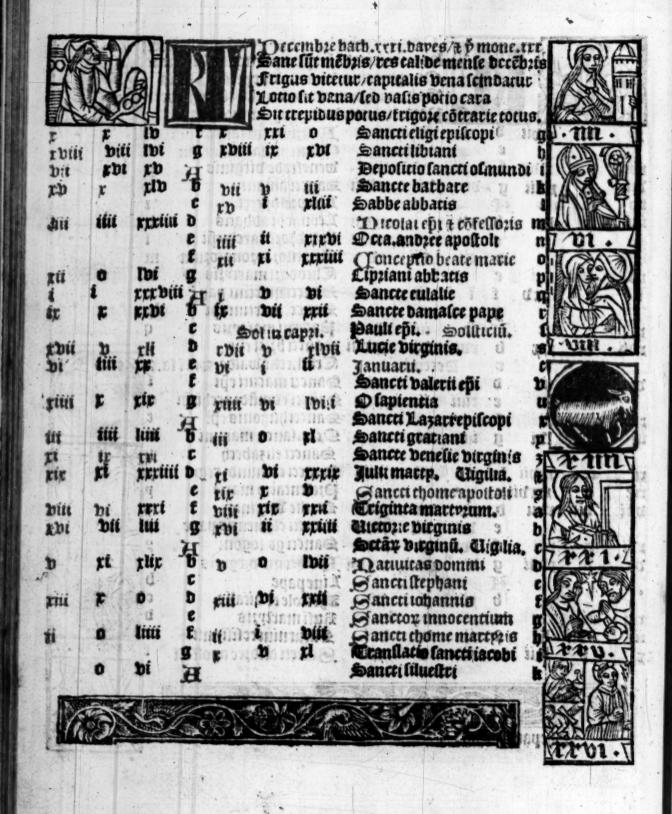
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This present space is for to spinde pletter tabulare/and procedeth as the space followeth of the dompnycall letters/whethe it behouse to knowe the golden nombre so; the percethat pe well knowe to in the spine that di cendeth bownewards diver pland nombre is the letter tabulare/and in spelwyle of the dompnycall letter in the space breakter. Also pe ought to knowe that a golden nombre dompny all letter and a letter tabulare serveth alwayes for a pere sause whan it is byserte that ben two dompnycall letters and also two tabulare letters as the space there asores she week. It ought to be knowed that the dompnycall letters and the letters tabulare be in pricke space but der the golden nombre, points, and the letters tabulare be in pricke space but der the golden nombre, points, the percent that make that is, A). Ecces streethi, and so the other.

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Shepardes, kal.

I frque perpequalt for Beller and other mouable feelfes.

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19. b.c.rb.the ecipps of b mo ne the.rrr.daye of Janpuete, ii. bour luit. mo mencis.

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AD. b. c.rr.the eclyps of p mo nethe.Di.Dape boures.crbit. momencis,

an d.c.rrit.p eclips of p mo nep.bi.dapot Deparmbre.re houres lbi mo mentis.

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AB. D. c. ritti. p eclpps of i mo ne the rrp. baye of August rit. houres.loumo mencis, min

occippe of p mo ne che.iii.Dape of August.ri. houtes trimo mencis.

119. D. c. reriti p 99 D. c. rerit. p eclppedi the fort ne che.cr. dayof Augustain. hou res.trb,momee tis









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99. b. c. rriby edppsof plon ne p. dui.dape ot June.11. hou res.tii momen tis. .DUMONIA

M. b. c. prvi. the eclaps of the mone the extbu. day of Houeny bre bi boures. Di.momentis.



M. v. c. recoil. p eclyps of the movements. Day of Mape. viii, hours, bui.movements M.D.c.perviii
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M.b.c. rreviti cheeclyps of p mone the. reini. day of Mape. i.hour.ii.mo, mentis ecipps of plone the thin dape of apppl ini. houres tri mos mentis









My v.c.pl, the exclips of the forme the vi. days of Appell v.houres pvi.monentis. AB.b.c. rli the eclips of parche.t if houses. rit.momentis.

A) b c,rli the eclips of p long nethe pri, dage of August. rri, houses, rli, moments.

D.b.c rlii the eclyps of \$ mos ne thef tile day of Marche. viii houres, rl. mos mentis.









M. b c. cli. the ectype of p forme the.ix.dap of August. ix. houres. pibut.momentis

M.c.v. plitti. p ectyps of p mo nether day of Janquere lyre hour, diti.mo mentis. ap. v. c. rliii. the eclyps of p come p. rriii. daye of Janpo ucre.ir.houres ir.momentis.

M. v.c.rlii. the ectyps of p nio, ne the. iii. dape of July. viii. hour . rriii. mo mentis.









gp. b.c.rib.the their Dai of Ju mone the mit. ne. bit.hource

D.v.c.erbii.the cclypsotofoe the ectyps of the Dap of Adape. ri.momentis r.boures.rbut. momentis.

99. v. c. ribiti. D eclous ot o mo of octobre.un mentis.

De.b.c:ribiti & eclyps of the mo ne probiniday ne p.rrbinday of Apapil.ri.hou boures.rl.mo res.rlir. mome tis.









sid. b.c. ritr.the eclops of the monetherin.dap of apppll.ii.hous res.ribin.mome tis.

99. v.c. tlir.the eclyps of p mo ne.iii.Dave of Dctobze. vii. hourf.triii.mo mentis.

93. b.c.li, the eclyps of plone the. Di. Dape of June.ir.bou res. rri.momen ng.

ad. b.c.lii.eclips of the mone.itii dai of Janiuere tr.houres.ritt. momentis.









Ltheeclyples of the Sonne ben on the daye, tof the Mone by night. Ind pe thall wete the eclyps of the fonne and p mone apo perech fomerme other wyle than we fe it for the eclyps of the fonne may well be by nyght/and the eclyps of the mone may be by daye. But luche eclyps appereth nat to be Shepardes.

> D meruayle that mannes mynde be mutable and well pe knowe/whereoze and why for hers made of thynges batiable a sof hote/colde/mopte/and bap The wre is lyght/it passeth lyghelp and fythe we be made of. uii. chaungeable howe thuto man/be ftedfalt and stable.

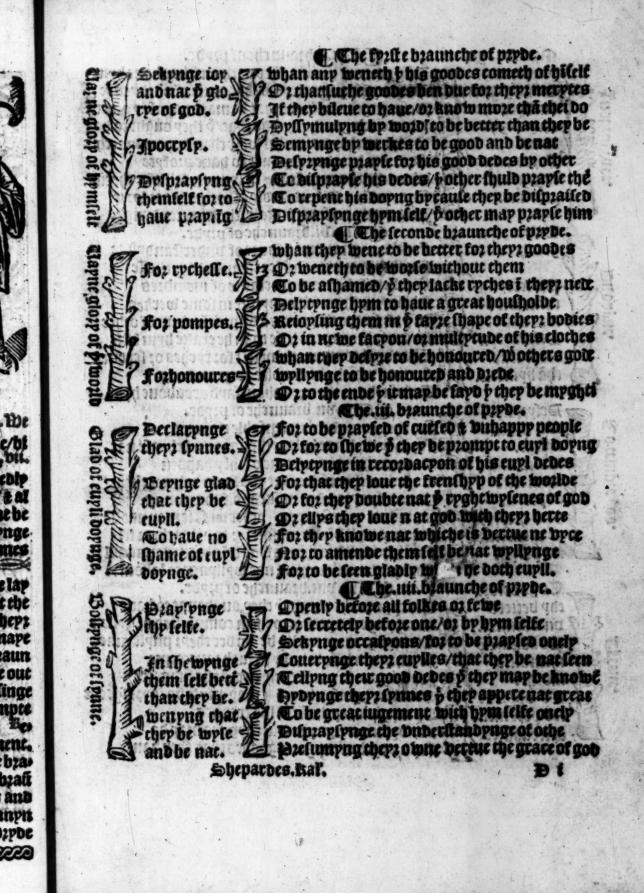
Tacippe thall be metuaplous to beholbe Chozugh whiche many thall be the worle for may Chall fynde neyther Cyluer ne golde It ihall be fo berke within they? putle.

Decula ianus amat. Cangere crura caue quum luna videbit aquoli. Infire tunc plantas,ep cellas erigit turres. Et li carpis iter tunc tarbius ad loca tranfis. I febrius bigeo clamat, A pilcis habens lunam noli curate podagram. Carpe biam eucus lie potio modo falubris. T Martius arua colit. Mil capiti noceas aries cum luna refulget. De bena minuas & balnea tus tius intres. Aon tanges aures net barbam cabere Debes, Apzilis flozida pzodit. Tarboz plantetur cum luna Chaurus habetur. Hommuas tame ed ifices nec femina fperges. Le medicus caue at cum ferro tangere collum TRoset flos nemozum. Daio luctomes amozum. TB:achia non minuas cum luftrat Luna. Bemellos bngubusa manibo cum ferro cuta negitur. Aunquam poztabis a promiffore petitum. Dat iunus fena. Dectus pulmo lecur in Cancro non minuatur, Somnia falla bides btis us lit emptio rerum. potio lumatur lecurus perge viatur. Julio refecatur auena. Coz grauat et fromachum cum cernit luna leonem. Ab facies beltesinec ad conuiuia badas. Et nil oze bomas nec fumas cunc medicinam. T Zugustus spicas. Lunam birgo cenens brozem ducere noti Wifcera chi coltis caues tracta. re cruozem. Semen betur agro: Dubites intrare carmam. @ September colligit buas. Libra luna tenens nemo genitalia cangat, Jut renes nates:neciter carpe re Debes. Ertremam partem libre cum luna tenebit. Theminat Dcrobet. Ecopius augmentat mozbos in parte pudenda. Aulnera non cures car ueas afcendere naues, Et li carpis iter teneas demoste rumam. Spoliat virgulta Nouember. Luna nocet femozi per partes motu Sagitte. Unques bel crines poteris prescindere cuce. De vena minuas er balnea cucius incres. Querit habere cibum maccando December. Capra nocet genibus iplam cum luna cenebu. Inctat aqua nouam cieius curabicur eger. fundamenta ruunt modicum tunc ducat toiplum. Deplogus frquicur omnium lupza Diccozum. Te bir antiqui poruerunt (cribere libzis. Decurrendo polum confranci mence rotundum Aerealos do mos temprando et fotera cuncta Dueg fluunt er his et quomopo fol moneatur Incus habes collecta breue compendio eracte.

De buobecim lignis. Embaride juuenes et feruida brachia caneri Deteuleulo leo nemee pauoz almag vicgo O Libra jugo equalit pendent:et fcoppius acte Lentozulop lener chiron et coznua capzi Delerculos toui puritet buofibera pilces. 110 Logniget in primis ariestet comiget alter Caurus item geminisfequitur quos cancer abuftus 23 Cetribilifo ferefpecies et tulta puella Libza fimul nigrum in acuminie bicus b9 Cencurula bifozmis abilt:pelagia puells Et qui poztat aquam puer biginer et duo pilces. L Pe quartuo; partibus anni. tu derg noum tabit chicum dozente cozona Singens purpuero bernancia prata caloje dier palibum bario necht be floze cozonas tec Tlete nouo lecis becozantur flozibus arus deris honostepipum flozet: bete omnia ribent. Stabat nuba clas et ipices ferta gerebat Bozrida ethiopis fignis imitat figuram Scindit agros citas phebets ignibus arbens pe frugiferas aruis fert ettas topriba melles flaua ceres eltatis habet fua tempore regna. Erebatetaucumnus calcatis fozbibus buls Labra per autumnti multo ipunancia feruant Bomifer autumnus tenero Dat palmite fructime Clire cojonatas autumnus de grauat binos ferundos aurumne locus de dicabus imples. Stabat hreme glacic canos hicluta capillos Luius nir humeros circudat flumina montes Pacapitant:lempero riget glacie hogriba barba Albentes becouret aquas et flumina nectie Eriftis brems niuco monces belamine bellitz pere after foloweth the feconde parte of the Compoles Balender, bolehe the weth of the trees of byces/and of the papies of helle. Capitulo. all the viraccolp france (and the close is the lating web field of [3] and after the eiger, bi, fru fice go coep is lowere oppies is even in the



A the name of the father/the lone/and the bolo gooff. Imen. The purpole to the we of trees of byces/for fynners to take example/hi for to understande they fpnnes. Which is beupded in bil. paynoppall partyes after their beedly fynnes/ and eche beedle fonne is lykened to a tree/and every tree hauynge. Dit fmall braunches/ al thefe. Dit trees cometh out of one tree by it felfe p is euyll/a cometh of one be gynnynge/and that is the deuyll/and it bybeth an ende/that is euerlaftynge. Daniphacion/whiche is orderned for all them that leke nat temedy by tomes by penaunce and repentaunce by they? lefe in tome. and after thele trees of brees foloweth paynes of helle to the we the law people what puny Thement is orderned for every deedly frame, and that the people may the better the we they frimes in confession and make clene they? conscrence/and that they maye be the house of god/ so that bettues mape growe and fructyfy to the profete of they loules. I and fielle great braun the of the tree of prees is paper, and he hather blaunches growinge out of hom. 38 of Dayne glozy of hom felf. dayne glozy of the worlde. Baplinge bym felfe in eupll. Bollynge of fynne. Inobedyence. Fifdapne. Cocempte god. Excelle. Dilpzapfonge. Jalte goodnes. Fardynes. Frelumpcion. De bellyon. Doffpnacyon. Synne wpttyngip. A omunynge of the lactament. Dhame to do good. ar of euery of p whiche braunches fpryngeth thre brai unches/and out of every of the layd thre brannches groweth thre (mall bratt thes to the nombre offeren froze and thyrtene and in fo many maners and waves pe map forme in the forme of procette whiche is the roce & bearmon ge of all the. bit. Deedly frines. And therfore it thall be the med firthe of Barbe and after the other. bi. Connes as they followe in ordre. @



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Contile aga lamused shall The beaunche of prode. pue faping Dily zapipng his mapiter or them y be about hym Dilpapingop mery tes that come of ebedyente f buelly at that Defyzying to be fuche that he mave gapnfay other A whan enclygently they do that by they ought to do t0000 000 & Oz whan they do it other wyfe than appercapiteth Forto reque De for to lette Domage and to have profpte regrace mo Whan they have cultomy in fonne & fall ofte therit Trupoully and frowardly alkyinge gracefor it pozeune. Inlacparip perfeuerpnge without amendynge. Che. bi.baunche of pappe. Difpraplon, for theprignorance a faute of understandinge geother. Forthers pourte and fearlennes of evchelle of ortherriphenes and defaute of membres To Shewenge hom felt cunpage in some wethes them felt be In praylyinge they dedes difpravle them of other fore other. In confrderinge of lette than he erate him felfe Desprapson other lelle with that well compare them felf for trehes or ference châ byinfelf. Dather whiche be almoste as great as he De whichein thenges aboueland are about bem Defpinge and mist fiete. bii.bzaunche of pape. cotynium ly for they confeder buclenfyble thynges For they well nachyleue thenges that they le nat upnae. Coince thringes to come or they happen o ecuole To bylene them felter hat god fould belyner them chem felte Deco dispapie a dre in suche daungerous perpit in perpil. Dabplene in Deltenres & other wyle it may nat be Nat helpen Sfor they well ble no reason to; to helpe them self ge them felfe for thep well ble theprowne foly wout councepil tro perpil. Hoz thep be to flour hfull nat wyllynge to laboure. The bui.bzaunche of papte. Cogobefore Clurpengethemyghey they oughenat to haue thy betters W Breedynge the pawer to them commetted or gruent buwozchelp. Coabstanne 43 Creacongechem euplig be binder thep; pitpstaunce Forther bentelle worthy in luche auctorpte them euce for they are to crueil cothem that be lubgette mothe. Comake hymfelt hated a mag prote by tayze fpeche To oppresse the pozemen Ph By myghcoz cychelle ot his trendes orferuauces. for byoience that the lour tapques map bo for eyerycheile or great goodes that they have.

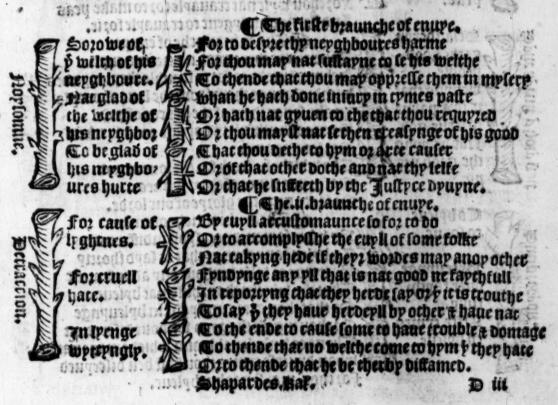
The.ir.b: aunche of pepbe! Bernge in Decdly fonne Woue repenepnge bom Buttenge Bernge in fonne and care nat for to knowe it bis soule in De to buder fande it and rejoy fe of it. pervil. a Harbyleupnge the lefe to come for p good people Carvingnat Bpleupnge the lyfe to come but nat fedfallip for thynge to ato brieue it wella nat amende thevelpues Berng oplygent to p body a neclygent to p foule Dzeferre the Delyzonge cempozall goodes & natipiricuall body to the Houtplippinge corpnually the flellhe in delytes. foulc. TEhe.r.braunche of papde. for his prefumpcions arogans and probe Unerghtfull Forhis varne glorre bauntpinge and prapfringe to be byfyzap De for to the we to lyue of auauntage Whan they belyte in wordly lournges Uniuftly wil Whan they have deede to be disprayled lynge to be for co despre to behonoured without cause prapico. For ignoraunce whan thep by leue nat to Do good Co do good Myckedly do good in hope y it shall tozne to eupli fraudelenely dopinge in toz to becepue other. in an euglen 4 tent. The.ri.brauncheosprybe. To be imperyous and nacproue the trouthe Bepnge bm By entreatinge ouer Araptip & ryghtful thinges arnde feberz Trauaplyinge mozethan of right them o be inche abebes. Whan there is none affection ne loue bneoother Co be fretle To fonde newe maners to do eupli a ouer cruell To have no Chame to do ctuelte Whan one delyzeth athrnge over contrnually Importung. Di whan one is ouer halty to have his buety D; to be ouer enuyous in alkyrige it di Che.ru.baunche of papde. Brleueuo In gapnlapinge alway in the dedes of other mã but them Har byleupinge that other than do good for god Telfe for his owne dedes to be contente of hom lelte Spekpnge Braltynge bym felfen thewynge that be is great of hre thrus To contrary his nepabbours oz other fuche ges. In blasphemynge god and his holy saynces Brleue mo Ibhan any wel nacknowe they owne befautes re i bifelt tha Than any dilprapleth the fautes of other he shuld do . 2 aindertakenge to come to that they may nat. Shepardes Bal.

Darde them The.riff.braunche of probe. felte in fpgh Chat may nat suffre pacpently to be smyten ernge. Fo grudge agapte the wyll of gob Relyfte to For to be impten blafpheme god or his faritys gob. Co lette any good to be done Hat to belie to do good whan they may To byholde Drito be fory that my body shuld do good eugli. for to do fpune more ipberally for famuly arpte that they have to hom the formeth Ozthat this synne that they defende. of Che.riii.braunche of paper. De faltyng will nat here theve betters to teche them good Re to do there after ne mendech them nat Nat willyn welfully to bo curll for to be mended ge to forla for thep well nat leve thepre uplicultome he pli doping Dt ellysther grne nat them to bo good Dathacthep reiople them in eupli boynge Tobebar byd in cupil Tho do agapult changes that are doughtfull To byleue that thynge good that is nat Philography autig To grue them felfe to eupli without remedy. Spunninge Tebe.rb.bzaunche of papde. Deedly. Bppzelumpcion oz bnderstandpnge to do euplt De by ignozaunce that they well nat bnoetlande Delpapage and prouokpinge them feite co bo cupit Springe venyally. For co folowe eupli company To cultome to bo any venyall fring In thought To ende one sonne that they may ende an other By cogreacions in they bertes onely Deedip 02 By wordes land lyghely venyally. Daby worke done undufcrecty. The rbi.braunche of probe. Syngynge 3 nd to be in any erefy malle. Appupltryn. De to be in lutes of curlpnae ge the facta @ ; wettengly in deedly frane Lelle than his ducty and bu worthelp mentes. Recepue the without reuctence and bude uouily Mout doynge they? Duety to the people indifcretelp body of Jelu without ho uoure devocion and reverence crifte' Thetcoully and of that they fhuld nat recepue it To fay agaphe them that is more wyfer than he.

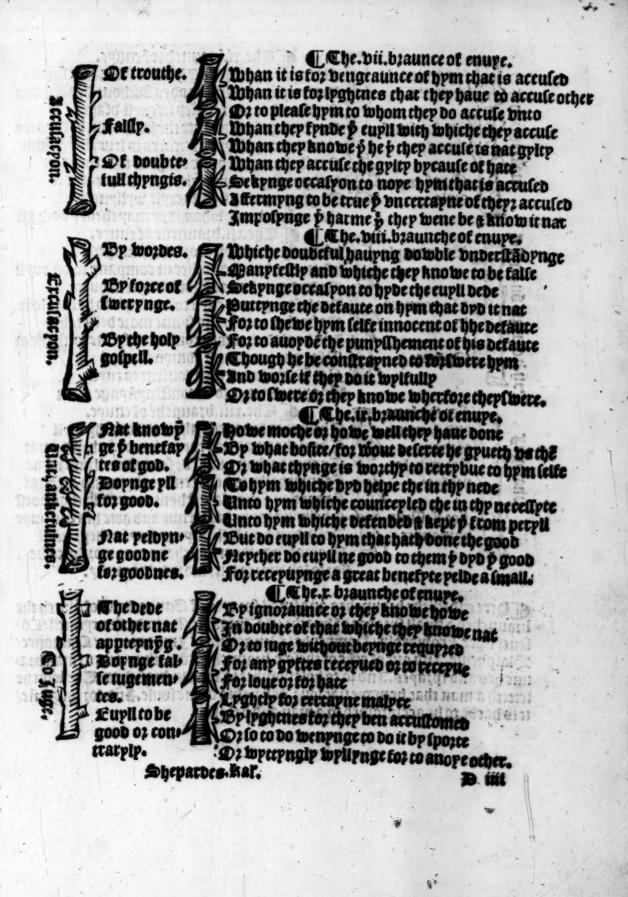


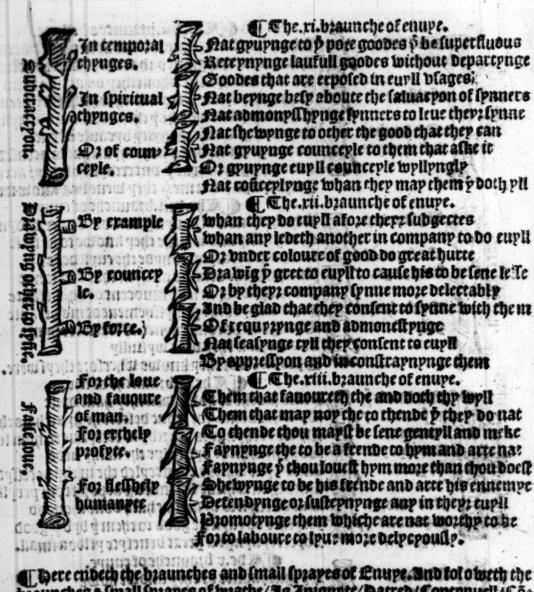
wyllyngeto By weykenes and faute of courage The. rbii.bzaunche of papee. Forto loue neclygently any good that may be By wenynge that it is thame whiche is bonoure for whan they will occompiell he o woll of any plotte Da whan any loueth that whiche is nat good for to be like De whan thep be flouthfull for to bo good whan they recove them in eupl company To the we the bomage of hom felfe and other For to obtanne that he befrieth

Dere endeth the braunches & smale lyrapes of the spine of Barbe. Ind hereaf ter folowerh the braunches and sprayes of Enupe/ and the names of they mall in 0202easthepcome. The title is Poplomnes. The.ii.is Detraccion. The.ii. 3 Du lacion. The im. Sufurracion. The. b. Synne agaynft p holy gooft. The. bi. Suf Speccion, Che. Dit. acculacion. Che. bui. Erculacion. Che.ir. Duthankefulnelle. The.r. to Juge. The.ri. Substraccio. The.ri. Brawpage orber to fpnne. The.rit Falle loue.



The.tif.braunche of enupe. To anov bu LEo lay of they knowe the which they knowe nat der colour of good fauour 9 That they binderstande to be greater than it is Nourpahe Nourplike/fustagne/oz befende other in folg plin fapre le Sayinge that profeseth or nogeth by flatery Somtyme flater benyall/famtyme moztall blaunce. Holdpub his Sayinge eupli behynde and fayte befote for to have any wynnynge or profete peas luttepn, For to compayre or please some persone ge to bo pll. Da nat to lefe the love of hom that both euplf. Laufynge by The iili.braunche of enuge. fcoite a arife By persuacions mournge the partyes Daby falletales and makinge of lefynges A ahrnge , and in reportringe of curled language Arifes to latt for thou wylce have a mannes love onely De thou woldelt have belpe to anop another longe. Danat caryng for pwelfare of the pheat bifcorbe 1)at labou By malyce bethou woldelt nat have p peas made tynge foz peas. Koz thou welt nat trauaple for to make peas Ind bepage ne dipgent to trauaple forit. Sclauderyn The. b. braunche of enupe. gethe good Cournpage they good name into eugli. Sehringe meanes for to crouble thept myndes people. withdrawpinge them from the love of people wenyng that In abulynge them of the graces of god it is a papne Berngellouthfull in bornge good werken roferue god. Nat helppng Aoz louringe god The whiche fuffeeth for the love of god the good peo, D: fo; penaunce of they? fpnnes pie. Da forto gette the glozpe of our lozde. Cobpleue TEhe. vi.braunche of enupe. to foone. By what lomener occasion indifferently To byleue any thyinge that is layd (hozely Byleupage Be ictrue of talle without any aduplement That the whiche thou fould nat beleue. ouer farth fully. De thatthou atte oute light in beleupinge Oz thou ingeth the good without biferetion Ditte tymes Thynges bubyleuable and whiche mare nat be co byleue. Whan druetle comes thou halt ben discevued for thou mapft nat butbpleue.

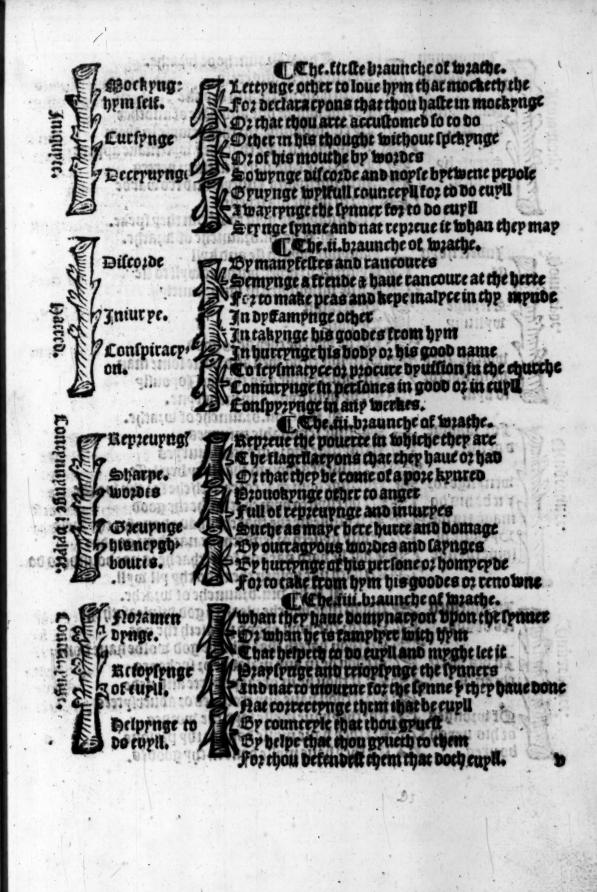




Dere enbeth the braunches and small sprayes of Enupe. Ind tot owith the braunches a small sprayes of wrathe. Is Iniquite. Harred Concentral Lossentrings. From arbly Hompephe. Is Iniquite. Impacence. Clamoure. Plassphenie. Ind out of eche of these, braunches cometh. is other small braunches and sprayes. Ind so to hole nombre is leverir brauches. The whiches secreth a man that he may enaclous god ne his owne soule. Ind so, this sprayer is is harde to be accustomed in a man and be saved.

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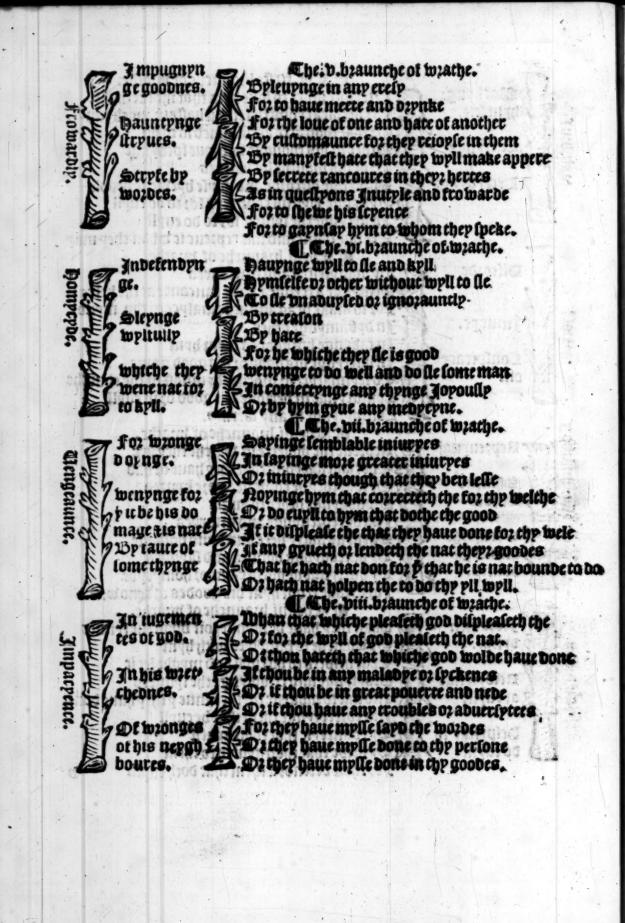
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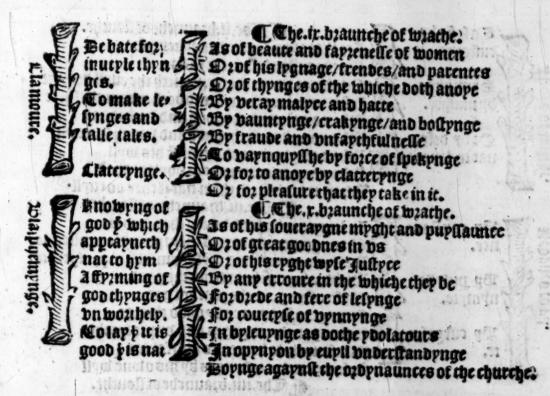
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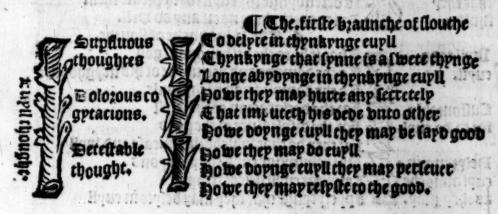
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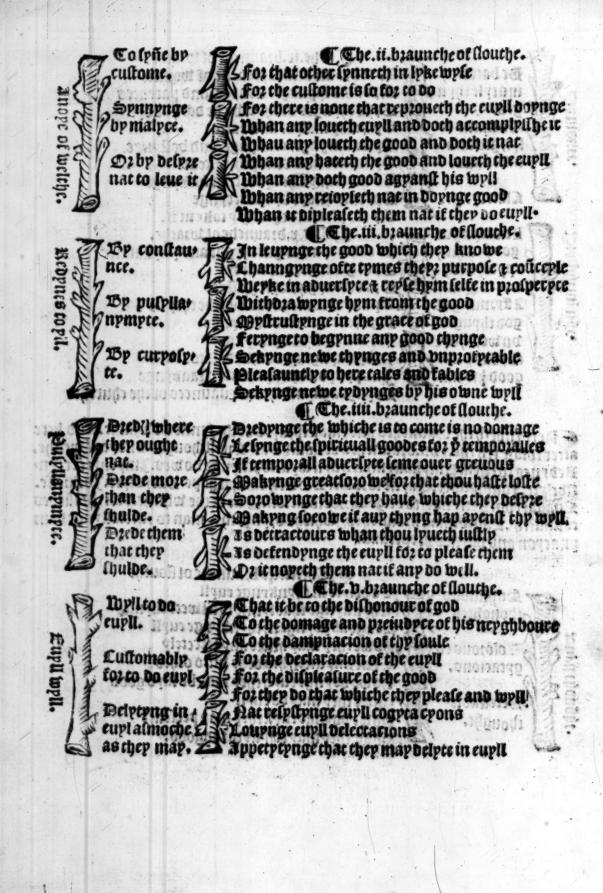




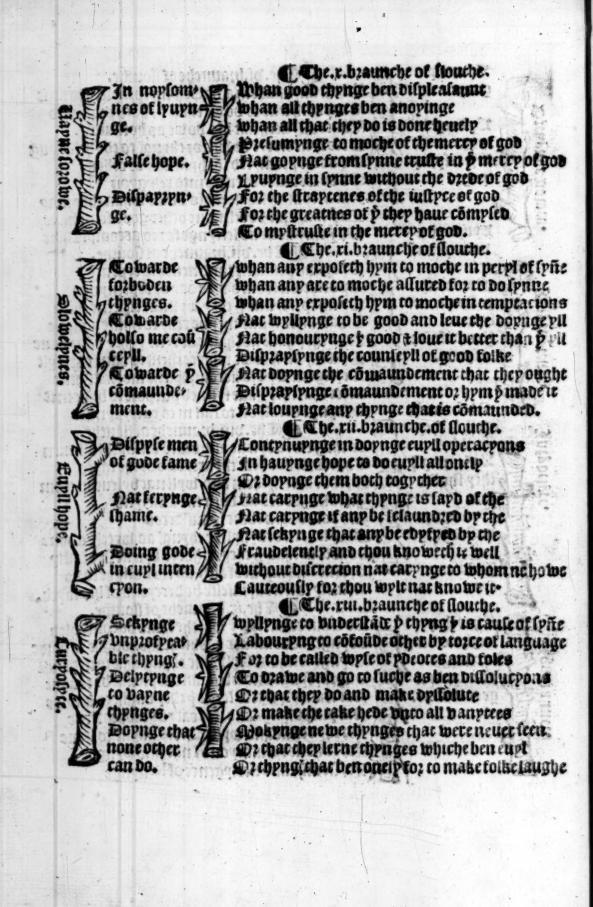
There enveth the braunches and small sprayes of the synne of wrathe. Ind here after soloir eth the ron. braunches of southe/as Euplithoughe Inopeof welche. Bedynes to cuyll. Pulyllanympte. eupli wyll. Brekynge bowes. Impenytéce. Institute. Ignoraunce. Clayne sorowe. Slowely. Eupli hope Curyolyte. Ideinelle. Euggacyon, Lettynge to de good. Desolation. Due of the whiche. phi brauches commeth. E. littismall braunches/whiche bryngeth a man to everlastynge dam ynacyon and paynes petpetuall.



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The. bi.braunche of flouthe. By neelpo Whan any maketh a bowe a mpfpzapleth to bo it genge. That both leffe to bo we than he hath prompfed By forget That fulfylieth nat his bowe as heffuld Offoepne fecret bowes or thrngf to the belogrug truge. De bowe prompled for hymlelfe or other Er dilprape De bowemade to entre into relygyon Mac accomply Chonge his vowe whan they map Day they have no letternge for to accompliffeit Lyupnge & M E he. vii. bzaunche of flouthe. do no penan' Bp fpnall penaunce and neuer to repente Hat haupu By delacion from day to day of repentyinge Bempfpapfenne & thep wyll nat repente them ge shame of Whan after fpnne they be redy to fpnne agapue (pnne-Whather have nothame of free y they have bone Durpole foz De withe ut forowe reiopce them to have done pll to fpune. Bepnge in well to accompletthe mortalispine Atter that they have formed purpole to byte in it Sekpnge occalpon to fall in to euerplynne. Dat brieuin The.biii.brauncheof flouthe. gethatther As the Tewes bylene and other bufarthfull men shuld brleve. That well nat here the artycles of the farth Byleupna F Dathat bereth them and well nat byleue in them they shulde In falle goodes as both the faragens In rbolles of in fome frinulacres Bylcupnge abultedfally Debyleuein deuylly Methynglas wytches done Boubte in that/b they ought to byleue ftebfallip In discres Pyleue and nat feedfastly as they ought to do cpon. Ecalely to lette hymfelfe be decepued of his farth. The.ir.bzaunche of flouthe. Do wout councepily which eshuld be concepted That they Dornae wout maner & whiche they ought to holde oughe to bu derstande. Bornge without wridome thrng that is nedefull Mat wellow Diffrapfpngeknowlege and well nat be taught Nattradaplynge to lerne p thep ought to knome getoknowe. Nac purpolynge and nat carringe forcolerne for thy renne and well take no papite to lerne for to have excularyon of nat knowinge N for Couche and neclygence of lernyinge



The rinibaunche of As uthe: Lealying to & Chatte to lay good cogytacions 2 Co good wordes DO MOOD. and to good wether That is to know e concupifcence of the fleffle sickrna to goo eupli. The concupilicence of the iven is anaroce Forlowe that they have to emply 9 Has telpftpi For anove that they have to goodnes nat to da curl. Forneelegence of them felte. The.rb.braunche of Couche. 3n Itell Erpolpinge hom in banptees Splat withdrawpingehpm from vanytees thunaes. Dellengero abpoe in bangtees 9 Divilectas Gy for they ben eurll and plealaunte tile thyngis. [13 aby bringeby longetyme and space and wycked Thow cauteloully they may domage and hutte ehrnges. Drehemoze greumur gent Dethemoze lenger anope. Dethemoze grewally honder The roi. braunche of flouthe. Defending to MBP malece for to accomply the thepr well they in that De for hat eethat they have to good folke both rupil. De forhate of good that they myght bo Whan they may have no proce without the helpe Stat helpeng the acod. There as they beam perpl Where as they defaple without haupinge locoure asby hom selfe Dynoppinge De by other persones Da holde from them that they owe them. To be ron braunthe of flouthe? In p beholdenge folke (portpuge them by banpte As in varne Othonaes. Sectioning they pien to beholde any vanyte G N Beynge in places popularze and publishe and menten 7. In lustes of the body chpnges. in lympenelle of courage By force of lyngyinge and cepenge De in foliat 7 L By laughpinge to moche and ouerlonge To be without grangee whan they hulo befo relopfpnge. To prouoke other for to laughe

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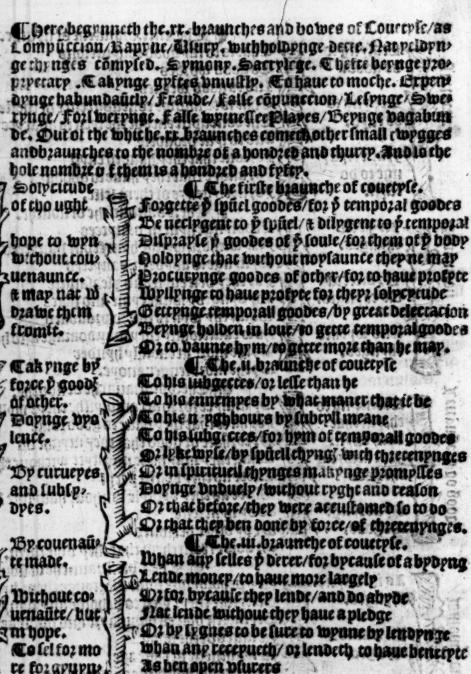
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De by accultomaunce/lo top to felle

am hope. re for grupus

Benyenge it Bette that thou kno well wel that thou boelle owe D2 that dette that thou halte fozgotten The whiche is openly knowen that thou owell De ftelige it Hoppinge to grue it hym another tyme Wichout woil to grue it hym though thou may Hat haupinge power to pay and alke no mercy Co forget it Dat grupng chyldren f they have of theyr frendes Recepting wyllingly of they know to who it longeth Mehe. b. braunche of couetple. with holdens By Arength of violence vileribue them to hymlele ge theym by De fraude make them to lefe them fowerh them Debe. a Sayinge & they holde them bnoer coloure of loue Differre foz Tothende othe meane whyle they may percethe to relbe them a that by fome meane they may kepe them ID 2 co haue mede foz veldynge them Lendpnge To have recompence for fuche lendruge By curpolyte to lende that whiche is nathis them to other By ambucton to lay that it is his whiche is nat. The. bi. bzaunche of couetple. To people aduouterers by they? flateryings Sellynge By ledynge of procede and to bu worthy people spuel chyngs By the eupli wordes of other by wordes. and taken afore of luche thonge be comen Dellpnge Dz taken after thep be comen (pael thyng) Ductynge cause wherfore the same was nat by papee. Somepme boynge with thretenpuges Sellynge Cpfiel theng! D ; Comtyme without thretenynges and fomepme with wiolence and force. by prayers. The. bii.braunche of couesple. Asp goodes of p churche to be taken in p churche Takpng (a) With holdpinge bylmes and thong of the churche ocrede thyngil in holy place Calkynke the goodes of the churche unbelerued. De halowed Sakynge the goodes of p churche where p they be OD2 halowed thiglin place and unworthely differ butyng b goodes of b churche a lay man haupinge dylines fapinge to be his Brquestes of any change longringe to the churche all goodes for succepe put in the churche nac halowed Dathigi nat balowedin 2 Chynges oz casueltpes to them halowed. holy place. Shepardes, Bat.

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The. bill. braunche of couetple? for hymp thou robbelt opd & domage afore tyme Delpng to De thou dooft it of thy propre malyce out that it be De for the sympolines and ignaunce knowen. For to withholde them more pealebly for fere to be punplihed or for thou welt always perseuer in ell Dauping the gode of other hybringethe. In fozic plealeth the that luche robber be done Lösentynge Dz thou haste profete by suche robberg to hym that ND 2 foz thou ferelt hym that doth luche thefte. Doth eupll. The.ir.braunche of couetple. To have without knowlege of his prelate A relyayous Dr by colent of prelate which apperteineth nat Pot p good of D: p they have of lycence to appy te to moch to hi his relygion. Wha one hath any good wout knowleg of p other Aden oz wo Dz that the one grueth to moche to theyzkpnne whan one spendeth preuely the comune goodes men marped In cakinge moze than of necellyte of the patty' Tan worthely and where it apperteyneth nat to be mony of the crucpfpre. Spedynge it in eupli place The.r.braunche of couetple. Ind for to bere domage buto other Codo hurte In acculynge other wrongfully De Comtome acculonge for a Jult caule Co cause Dil honeste. As for to make treason or conspracion To make immundy tyte and dishonest thyracs Cofell tuftpil D; in takinge both the aduerle partres To thende to do his partyculer profete Pallynge Julyce a to wronge hym y hath cyght Differenge to do tyght to hom that it longeth to. The.ri.braunche of couetple. Gettpinge o By byolence bone for frendes or for lyluer uer moche. MD2 by blury buillily comen to D; by fraudes and becepcions acquered withholden 9 To thende & they may be p more honoured a dred ae ouer me To then de to have the more they delptes che. D; to have mo possessions than other Socowrng 4/2 I for enuy of them that be rycher than he that they can By Delpcynge hym in tychelle nat gette. For tere to have scarepty of good

Chynges The.rii.braunche of couetyle. iustely goten A Beupnge biuftly nat carringe to whom Lefynge bifozopnatip the goodes that thep haue Abulynge a folysthely vlynge a ý they knowe well In retepnynge theym agapust consepence Chynai bus Boynge almelle with cappne and blurp justly goten. Spedynge them in carnalytees Chyngi nat In appropringe them to his lynguler blage Dzappzopzpinge them to the blage of othet bernge his. Spedynge them superfluoully on other perfones The rin. brauunche of couesple. By promples that they may recepue Inforecafty, M Bp chrecenynges in lyke wole D2 by (wete wozdes Shewynge fapze femblaunt forthe good of other Bernge Double. Dz by fuche femblaune Diffame ocher Dabp tapze femblaune hucce ocher To hom char weneth thou acte his fremde 120curynge To hom i thou wenell a knowell to bethen ening De inonterently to his frende of ennemy. T. The pint braunche of couetple. Eupli ceke Ofthat that they o'le to other tullely Of that which eis ought by any wayes urnge. De that whiche is ought to other than hem whather do for brede to pelde it or co be noted hnoweitand For Thame that thep have to bo it for auaryce and loue of recepnyinge pelde itnat. Holopinge his peas of that he knoweth **Loulenging** Dopinge helpe to hom that my leekeneth to pil and bo mpllynge to hyndre hym that is myle sened. The.pb.bzaunche of couerple. for merp for conecple to please For plealaunce that they have of lelynge Lyghelp to fwete for charther knowe nat Es make or Dyopnge p whiche hucteth none ne helpeth other ther to write Somerme that te be tog tempozett goodes fraudelent. Somtyme to preut any pectone Chae prospert lomerme/lomerme novech Ehar profperth to none and nopeth to lome In the doctone and promple of tely gron, Shepardes.Kal.

The tvi. braunche of couctole. In contennynge god and his fayntes for to the we that he is frerle De that they take pleasure to do intury to god fre tomes & Breupil cultome to fwere often and for picalure that they have to Chere forcocemnement of bymehat thep fwere Hattakynge bede what they (were Dornae plico becefy that they do fwere toz Hat confrderpnaethat other fhulb be kept. The x bii. braunche of courty [c. Bolozoully to becepue and begple 1 10111 Unwefely of chat they knowe nat .80011 wellengly of that they knowe nat By fayth in In recepupage any of the factament, of p churche In the felle thonges that ben lefult die ge of thenging Sweepinge binerucly in well to decepue other made, the Be liberpinge ecouche wenyinge to fwerefalle Dethal wereth falle wenynge that it be trouthe: Chat thene grand and Che. rbiit. beaunche of courtele. Berenge wernelle of the thonge other knowe nat ge that thep Ewpeneupaged thrage wherin they be ignozaunte knower quay the theuge A Dillymalenge to be ignozaunt of that they knowe Jos proce chae they have or ought to have chat thep do knowe. 3100 2 for mairce that they well nattay the trouth: thep wene for falle oppnon that they have of the thomat to knowe. Sap that the thonge is trouthe & knoweth nat Patriqueppinge for the trouthe and may well. whiche be in and of Che xir.braunche of couetple. Defended. Isplayes made by enchauntement Dishonestees in proudayinge to dishoneste That he per Dethe whiche may greatly nope and a epilous, anon A Mar pleasaunce of hym felte or to please other By accustomaunce to make suche playes with plons Dimhopeto have wynnynge to bo luthe playes nat apprepro 3 3 lep man to playe with a telygrous Da alepman with a preed or clerke Shematore, Bal.

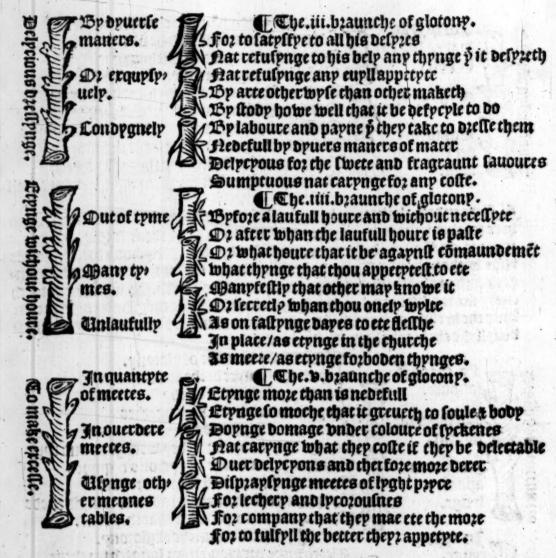
T Ehe.rr.bzaunche of couetyle. for to feke farnyngethem felfe and be nat wapes for to Dornge luche farntole without necellote bepole. 1 Dz in lo Dornge foz to de cepue other amonge luche as trauapleth and laboureth Cobepole. De amonge them farnprige to be freke & are hole De the wrige them felte more from then they be Co optem? In fullaynynge chynges tharpe to fullayne per cherz pll Decepupinge by farned wordes or by enure Wenpage to bue without any thyng bis intefull Dere endeth the braunchese (male fpraves of the fourteof couetyle. Ind here foloweth the b. braunches of Slotony eche of them folowonce other inozdze/as Co feke belpcate meetes. Greopuelle. Belpcious Dzellpine. Et page without houte. Co make excelle. Dut of the whiche. v. braches frene geth and groweth fmall fpraves to the nombre of itib.the whiche bringeth euery mana womans planteth them in parber of they body betectacion buto the kechpu of panternall guifre there to be febbe t made facyte with p Deupli the chefe coke of the kechpne of helle The firle branche of alotony. agayult the piolyte of the louis fo, the goed agayuft the helceof the body as milli fauoure. agapult the helth of bothe togyther for the great for nouelte that it is delperons nouelte. Be copolecion of the codecions requered In opuers By accultomaunce to well to breffete apparer By lyghenes to be ouer abundaunt without nede lynge. By affeccion and plelaucethat thepeake. The. it. braunche of glotony. In appetp. Abetes moze precyous than longeth for them cynge. 10 19 cane meeter and be was tontent with them Lette meetenchan & fate where thep be requireth To moche Interinge curyous en tell his bely diant Delpepnae. Haclerupnge god forepllpinge of his wombe Beprige to often withoutheppinge any boure To moche 28 mache as they may benouse meetes willing follonue (Dharbemay nat fell figm & natbeyage content chemes or such Rat Departynge to b pose luch mette asther haue Shepardes.Kal'. £ iii

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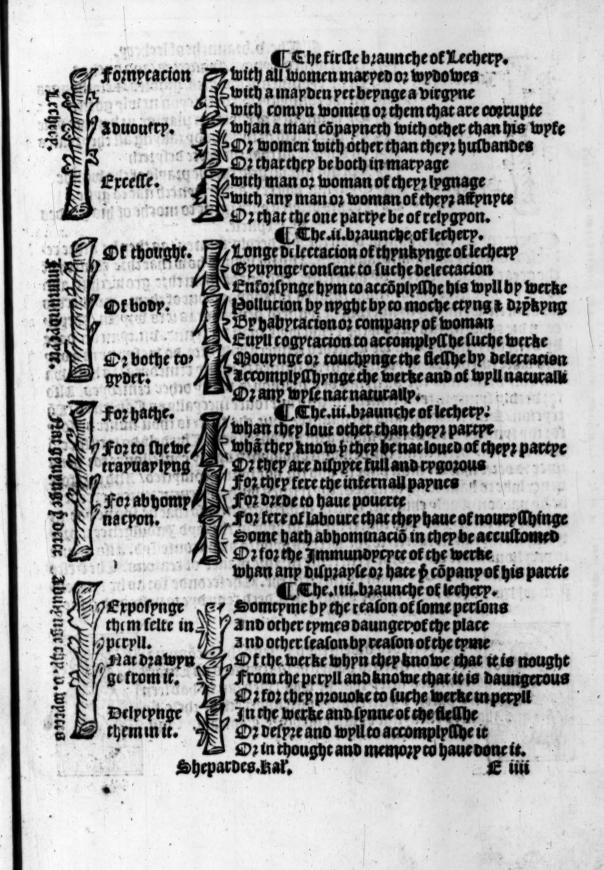
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Dere endeth the draunches a the small sprapes of Glotony. Ind here aft solowers the. D. draunches a sprapes of nechety/as they folowe a ensue one after another/the whicheben these. Lechety/Ammundpepte/Hat grupinge the dette/Abuspinge of his spue wyttes/and supersupe. Out of the whiche draunches plueth a groweth many other small draunches a sprapes/to the nombre of.rld. The whiche drauches if they befored and set in the inwarded delyte of a man/or of a woman wyll make them to growe to the eteruall per option bothein body and soule.



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In Jewelles/tynges/lygnettes/and ouches
In perceptulnes of gownes/gyzoles/t clothenges
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By wantones of cheldren playing of beennge pole
By delectació of they body takeng all they eales
In downge all that the herte despect
Spendinge largely for the prayse of the worlde
Spendinge where it apperteneth hat to give
for his delytes hath spent to moche of his goodes
Explicit.

T Dere endeth the braunche of all the. Du. Deedly fpnnes/ as then be afore re her led / with all the Imall braunches, 3 lo the wonge bow that thre cometh of the great braunches eche by bym felfe. Ind out of them thre groweth ir.and To every braunche hathe fmail fprayes fpryngynge out of them. So there is no man ne woman lyuynge/but he fruneth benyally/as it is wapten (Septe es in die cadet influs Lootf the troptwyle man do frine. bit.tymesa bare by benyall frame. Chan we weerched frances how ofte do we frame in a dap god wote full ofte. But pet for benyall (punes is many remedpes/as boly wa cer/holy brede/and the bleffynge of a byllhop/a many other remedyes. Alfo for beedly fonne is fewe remedees and but foure fperpally as Confesto Lo trycion/Satylfaccion/and Benaunce/ But the firfte is thou muffe be forp for the france. Secondly to make a meke confellpon. Thirdely bo lacifiaccio and fourthly perfourme the penaunce adiopned by the confelloure for pena unce is dette that we mult pape to god for out frane competed/ and therefore neuer loke to have forgyuenelle of thy france without tepentaunce/except it be by pardon of holy churche/whiche belyeth greatly/to that he frine nat in hope of the fame. For who that franced in hope of the land Indulgence tenzos freeth no thynge in effecte/to; he were as good to be biconfellyd. Allo fring is perplious afore our Lorde Jefu crifte for thre maner of reasons. The first he gruceh no warnyuge whan he imprech the. The feconde for as he fyrideth p/fo wel he Juge p. The thirde whan parte deed remedre is palte and cone.



Dere after foloweth the papnes of helle compuatoipes of spanes to pumplihe the ignners as Lazaro recompted after that he was tylen/as he had seen in partyrs Internalles as it apperpth by these fro gutes ensuringe of after an other. Capitulo. Dist.





Ur fauyour and redemptour Thefu crifte a lytell bes foze his blellyd Ballron bepnge in Bethanp entred into the Doule of a man named Symon/ for to take his coppozall refeccion. Ind as he was fretinge at the Cable with his Appolloles and by Copples there bernge Lazarus brother to Mary magdalene & Martha/6 whis che our Lozof han repled from bethe. to lpfe. f whiche thige fpmo Doubts/a prayed our lordffor to comaddelagar to thewe afore p alifies what he had leet pother worlte. & our lorde gaue hi leue to

is be paro a prior a set in or a teth

speke. Ind than the land Lazarus recounted how that he had seen in the parties infernalles of helle many great and collectable papies/ where as synfull men and women were papied. Firste of papee/and consequency of all the did deedly synnes ethe papie by hym selfe. Ac.

If firste sayd Lazarus/I have seen in helle wheles right hie sette on an hill lethe whiche was to toke on in maner like Pylles incessantly courninge aboute by great Imprevolpte rozynge and hurlynge as it were thonder. Ind the whiles were spred full of hokes a crampons of you and stele/a on them were hanged and courmented the proude men a women sor they; prince/capptagne/and mayster Lucyter.



Appeamongeall other synnes is as konde and Lapreagne mapster and and kyinge bath a great company of people/in the same maner bath Prode a great company of brees. Ind as a konge kepeth that whiche is his/in lykewyle doth probe kepeithe proude folke that be in his turifdiccio Szeat lygne of reprobacion it is for to perferuer longe in probe. Probe that is a synne that displeaseth god aboue all other synnes/as mothe as humplite pleaseth hym amonge bertues. Ind there is noo synne that maketh a man moze femblable to the deupli as rapde doth. for the proude man wyll natbe as the other men/buthe multe be as the Pharpfpen with the deuyll. Ind for that the nroude man will enhaunce hym felfe aboue other men The Deupli doth hym as the crowe haupinge a harde nutte in his bylle/the which he may nat cracke/the bereth it by a hye in the apre an than leteth it fall byon a fto ne wheron it breketh and than the dy (cendeth and etech it. In lyke wyle the beupli repfeth the proude man and woman for to lette them falle in the harde paynes of helle. Is moche difference is bytwene payde and humplyte/as the chaffe and the corne/for the chaffe is leght and mounteth hee/a f wende carrech it aboute a fo it is lofte. Ind the come whiche is heny abyoeth lowe on the grounde/and is gathered by and put in garners of the fermoute and is kept for the compn profete. Ind the chaffe is brente/lofte/or Deuouted of beeftes. And in this wyle is the proude people reyled & enhaunced thorugh the entylement of the fende of helle/a than fall downe by the moult cayne of Dethe whyche maketh theym heup and caufeth them to comble by b acength of they; superbyous blattes into the fourneys everlaltynge/a there to be bee ce and devoured with the horryble beeftes of helle.



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Esecondely lapde Laza rus. I have feen in helle a floode frolen as ple/wheri the enupous Menand wo men were plunged donco p naupll/and than lodapned by came over them a ryght colde a great winde/that greupd and papied theym ryght loze/and whan they wolde tupte a ethewe the woderful blastes of playd wynde/they plunged ito p water with great shoutes a cries lamentable to bere.





Chele be the enuyous people.

Aupeis doloure and squame of the herce of the telyopte a prospect of other the whiche sumerassouerapginely cursed for that it is contrarpe to charpte that is sometappine herd of all betrues whether is greatly gue of veryobacpon, for he it the sendes knowe them that shall be dampned charpte is signed of saluacion a whether god knoweth who shall be saued. Enough of saluacion a whether god knoweth who shall be saued. Enough who seems to be telawed by the saued of saluacion and the second of saluacion and the second of saluacion and the second of saluacion and saluacion are saluacion as the second of saluacion and saluacion are saluacion and saluacion and saluacion are saluacion are saluacion and saluacion are saluacion are saluacion are saluacion and saluacion are saluacion and saluacion are saluacion are saluacion are saluacion are saluacion are saluacion and saluacion are saluacion are

infecte and corrupte that good odoures to them fignificth/and fluete thringes buco theym femeth fo wze/in lyke wyfe is the good name a profperpre of other Bue Apphpage chonges and fonce to them belwere the whiche ben bycen/ce proches/aduetlytees a suplifortunes that they knowe or here land of other The enupous folke feberh thep; welche in the abuerfyte of othervas whan of the harme of other thep leke the good in recoplyinge theym/but with this they be nat pet facoffped but of a newe they ben tour mented for they have nat suche tope without displeasaunce and affirecounar there herre wheeler they be courmenced. For he p leketh his welche in the aductive of an other is Tyke to ham that leketh the frie in b botom of a water/or that loketh for will en an prchipme backe/the whichething beburalt folpes abuthons. Unave is but of the goodes and felycytes of this worlde for the carled lynne of entire may nat afcende inco beuen. It is a fonne diffreple to bele for it taketh toke is freed in the herte fecretely/wherfoze it is harde and burouple forto be bone aware by medycyne/wherfore with great payne is any made hole that is infecced with it. The enupous mannes tunges be lykened buto a threed, acd floorbe/chat hurteth and cutteth this maner of waves. The fielte be hore rech and wounderh his owne foule. Che teconde firm that he telleth his cale buto. And thyroly be fleeth hym by whom he telleth his cursed take

Thus endeth enuye/and foloweth the hyllogre of wrathe.



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cool god/So cursed weathe maketh it the habitacepon of the beuglid weathe effected a leseth the upe of reason. For in weathfull man reason is banglihed there is no thong y kepeth so muche the ymage of god in man as sweether bear hour. For almyghey god will be there as peas a concopor is. But wrathe chaseth them from man/so that our love may have none abydynge. The weathfull man is semblable a lyke but a demonyacle, the whiche hath the deupli within hymicausynge hym to tourment and step we worth hym selfe somyuge at the mouthe and gnastynge with his tethe for the incollerable payne, the whiche the ennempe both to hym. In sphewyle the weathfull man is tourmented by weather both often tymes worse the demonyacle, for without pasepence they bece the one with pother laying Insurpes/teproches/dalanyes/a grue them self to the deupl-body a souls.

and say a do many bulaufull and domageable thyngs. By wrathe sometyme the beuyll getteth an hole generation or all a courte/whan wrathe is set that cometh nopse/and than bengeaunce that dystreeth a leseth all. The whiche happeneth someyme thorugh one wathfull man/as an presult bogge of which the moueth a putteth stryfe amonge other. The systher croubleth the water that the systhe may not se his nette to then be of they may go thering the taken In lyke wyse the beuyll croubleth the man by wrathe/to the ende of he knowe not the harme that he somyseth by his wrathfull herce and courage.

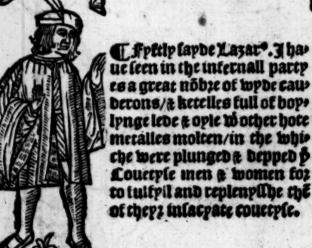
Fourthly fayd Lazarus/I have feen in helle an hortyble halle bethe & tenedrous/ wherin was a great multyrude of Serpentes bygge and small/ where as southfull men and women were courmened with bytyngs & styre gruges of benemous wormes/the whiche thorugh persed theym in dynerse parties of they bodges woundy uge them to the herte we extruguyble payne.



Cof Couthfull people.

Louthe is trystelle of sprentuell goodes that shuld be or beyned to god/wherfoze they leve to ferue god as they ought to do with her ce and mouthe and by good operacyons. Who that well love god ought for to kno we bym redemptoure and faupoure of all good nes that we have had and recepue every daye knowlegginge out felte fpnners. Breat foly it is whan by flouthe in the cyme of this breupate lpfe/we gather nat goodes for the lpfe eternall But in thefe baies many one be flouthefull to bo well/& oplygent to bo eugli/fo that if they were oplygent to bo well as they be to be eurli/they were tryth happy. Tallo fouthe is p begynner of fpnne/and a great ennempe to god foz be lettech men & women to lerue god/and to knowe they? maker and rebemer and fender of all good nes that they have here they be great foles that be to flouthfull here in this lycell trme of this shorte lyfe/that wyll no goodes gather to brynge the soule to everlallyinge lyfe. But no we a dayes people be flouthful in doige of good and full bylygene to bo eupli/and if they were as bylyget to bo good as eupl they were full of grace. Now he that well thenke as after his beth is nat wi Ce/foz than he that have but the good bedes that he hath done in his lyfe befor 2e/than (hall be forome a playne of the tyme that he hath lofte by fouthe/& thall foro we that be opd no good dedes whan he had tome and frace here in this mozine.

There endeth the. b. paper of helle. Ind toloweth the. bi. paper of helle.







Dto hero god od. out ace one enc BP acu 000 his ule doc upl mi to, 2/3 in

The couetous men and women.

Duetple is a great some and awysked in the syghte of god. For p couetous man pmagneth more to gette a peny/than p loue of god and had lever lese god/than one halfpeny. For often tymes for a lytell thynge he lyeth and for wereth hym selfe and synneth deedly. The fayth hope and the charpte that wolde be in god the couetous man putteth in his tychesse. Firste fayth for he byleveth to have suche thinges the whiche be necessary for hym sooner for his goodes than by p gyfte of god/as if that god myght nat helpe hym/or as if god had no solveytude of his serventers. Has.

uauntes. Talfo the couctous man hail bope to haue p mortiope and confor lacyons by his tychelles/than god may grue hym. (I and also the courtous lettehall his bette on his goodes and nat on goo/and thus the courtous man and woman bach thep; charpte in they; trehe/cheftes/cofera/t bagges. The couctous man bath his berte on his goodes more than on god. There as is p herte/there is the loue/and loue is charyte/and so couctous men bathe they? herres on there goodes. The coucto man franch gaberrige his goode and in plynge it euplia in louving it ouer moche/a fomermes better than be both god b courcous man is taken in p nette of the beupt by b whiche he lefeth euer lellenge lyfe. for fmall comporall goodes/as the byrde both cointo a prefall to; a worne and lefeth his lyfe/ and as the moule is taken in a falle or trappe and lefeth his lyfe for a lytell bacon. The couctous men and women ben lyhe curres of pogges/the whiche that kepeth carapne/and whan there belys be full ther freth Downe by it/and kepeth away p byzdes that they may nat ete/ but dreth for hunger for taute of that the curres hath to moche. In lykewife the couctous men withholbeth the goodes that poze men map get none/and lettech them dre for hunger/& holdech them in they? Subgection/a the deurs! holdeth the tyche men in his subgection that both the pozemen monae.

Chus endeth the payne for the couetous men.

Cand here folo weth the. bi. payne of helle.



The. di.payne layd La Jacus/chat I have lene in a vale/a floode fowle and flynkynge at the brynnne/of the whiche was a Cable with to welles right dilhornefly/where as Glotons ben fedde with todes and other venymous beetles/a had to drynke of the water of the lame layd floode.



Gabub



Rethe Lastell it they mape wonne the gate/they will lyghtely have all the castell. So whan the deupli mape wonne the throse of a man by Flotony/easely he will have the remendant and entreints the body accordance it were of necessary to the Glotons consented but all byces. Ind for this caste it were of necessary to have a good garde at the gate/that the deupli entre nat. For whan one holdeth an horse by the drovel he may ledehym where he will. So dothe the deupli the glotonous man where hym lyste. The serve want that is over easely nourysthed redelleth ofte against his mapster. The bely over splied with drynke and mete/is tebell to the souls so that it will do no good operations. By glotony many ben deed whiche myght have spued lenger/and so they have be hompeyde of them selfer/so excesse of to moche eep uge and drynkynge corrupteth the bodyes and engendreth spekenesses/the Shepardes kas.

whiche often abregeth a Chorcheth the iques. And they that nourplifieth well the stelle the prepareth mete tor wormes, and so the gloton is come of wormes. A man of worlhyp wolde be alhamed for to be a Coke of a great lorde. Pores Chamed shuld he be to be a coke for wormes. They that ique after the despect stell he ly week after the trule of the swyne in etynge without measure lyke an uncesonable beest. This is the hogge as it were an abbot over glotonous per ple of whom they holde they ordre a regule whereby they ben constrained to kepe them in they cloyster that is in the caverne and ale houses. And lyke we see as the hogge they a bbot spech in a rotten doughts or in the myre public so they alwayes she in the stynkinge infection of Slotonye cylichey be droken and without witte.

The. bii.papne lapd Lazarus/I have lene a felde fullof depe welles replenylhed w tyze a sulphize wherout plived smoke thycke a cocagous wherin all Lecherous plones were courmented incessation w deuples.



Fall the. vii. deedly synnes/Lechery pleaseth moste buto the de upil. For it fyleth and corrupteth both the body and the foule to apder/and by lechery the deupli wynneth two foules atones and many lecherous persones well auaunte them felfe and say that they may nathaue there full befree and lufte of that fynne. Leche rous men and women be moze diffourmed & baly than the deupll in the lup. habundauce of that frnne.he is a folpithe marchaucthat maketh a bargapne of the whiche he knoweth well that he that lefe therby and repente hymot his bargapne makpunge. In lyke maner of wpfe eche Lecherous man bache great papue/and (pendith bis goodes and his bnderfandynge/to fulfyll & accomply the his luftes and belyees/ and after reventeth hym of his erfpence and per the worlte is he is in baunger of his foule coil he be confelled and do fuffycrent penaunce. The lecherous men and women lyupnge ben tourmen ted with thre Internall papies/as bece, Apnke/and remois of thepr colcrens ce. for they be hote by concupy Cence. They be frnkynge for they immundt cyte. for luche fynne is all Appkynge and maculeth the body and foule/whis che all other fynnes fpleth but the foule. Talfo they be nat without remozs of consepence/for the offence that they have bone to god. Lechety is the pytte of the deupll/wherin he maketh fynners to falle. To p whiche many helpeth the Deupli to caste them selfe in it/whan wellingly they go to p baymme know wynge that the Deupli woll cafte them in Bood it is nat to berken wome/bet ter it is nat to beholde them and moche better it is nat to coche them. Cothis lynne belongeth foule wozdes/bylapne fonges/vilhonelt touchynge the whe the abhorreth nat bambes/ harlottes/hores/ and fuche as frequenceth and verfeuereth in the fame.

Thus endeth the. vii. deedly fpnnes/tygureth eche by hym felle lyke as Lazarus had fene in the partyes Internalles.



Thereafter foloweth the thirde parte of the kale der and compalte of Shepardes/Salutary legice and gardyn of vertues. Lap.



Shepardes, Kal'

iii



ho that well have on a prece of erthe great habundaunce of frup te/firste they ought to take awaye all thynges that ben noysom/ and after laboure it well and than fo we good fedes In lyke wyle aman thuid laboure and clente his confepence of all his formes/ laboure by holy medytacions and fawe bertues and good opera cions/for to gader frugte of everlallynge lyfe. Than fythe that here before hach ben spoken of byces rudely and lyghey/ nowe it behoueth hereafter to trete of brues in p thier pte of this plent hoke / b whiche that be as a lytel ga thi plefauctul of trees & floures. In p whiche p cocemplative plone map fpox te a play/a by good enfignemetes gader lodge beues a edefie him felf i good excertote wher with his toule that be enormed a ordened afore his fpoule Ih elu crift wha he Chall come co vploce & owel with hom. In o bearinginge of whiche partye shall be the ozaplon Domynycall of our lozde with the Declara con the better to bnderstande it/and the lapo partee Shall contagne. bi.pat tpes. The firste partpe shall be the declaracion of playe prayer / The lecond of the falutacion angelphe that Babypell made to Mary whan the cocepued

her childe Thelus. The iii. Chall be of the rii. articles of our farth. The titi. thall be of the.r.comannoement of the lawe, The.b. (hall be of the felde of vertuen: for the full peought to knowe that by the oraylon of our lorde/that is the Baternofter; whan we fare it we bemaunde of god fufffaunce of all thying necellary for the falute & helpe of our foules & of our bodies /nat onely ing by but for all other. I and for this cause we ought to have the land oray fon in great cocemplation / fap it with great devocyon buto god. and buto ponge people it full be taught a land to them for thought they understande it nat/pet it profreeth them to haucehe kongbome of beuen. Ind thep favit t perfete loue a charete. In the Pater noller/ we alke. bii.perpcions . Breche perperon wemay unberffande. bit, other thynges/Asthe.bit. facrament of holy churche. The: bui.gyfres of the holy gooff. The. bii. armures of Juffyce spicicuall. The. Dir. beccues perneppall of we shuld excercife. The. bii. werks of mercy bodely. The. bit. werkes of mercy gooffly. The. bit. beedly fynnes that we thuld deede. The Declaracion is this. Our fader that art in heuen the name be made holp/In this perfetion/ we aske of god our fader to be his lones/foz otherwyle we can nat be called his fones/noz he our faver/and & his name may be made by vs moze helper/than any other thonge/ wherfoze we recepte the facrament of bapepline, without & man may nat be made the lone of god. and to recepue p betrue of mekenes again papelathan to cloth the naked/a helpe p nedy both bodely a goodly. The.ii.isthy kyngdome come to de is this petycion. In so moche & name of god may nathe perficely halowed of be in this worlde weathe his realme. In the which perfectly we thall halowe utfor to that hyngdome webe bery herres. This perpoion is the facrament of preeffode by the whiche we are taught to do good werkes /t the grite of the holy good is the grite of understandringe for to understande and delyze the kyngdom of heuen/ & fo we arme be with & helme of largenes agaphe couctous. The in perpeien is the well be bone in the erth asitts in heuen. Fozicis praythfull wyll of god that his wyll shuld be fulfylled that is his comaundement by this petycid we myke obeylaunce to god of our her tes/whan we delyze to do his well/By this is buderstande the sacrament of Maryage by the whiche we auoyde fornycacion/ and the gyfte of councepil of the holy good for to ordre our obeyfaunce verytably. Ind fo we arme be with parmoure of faluacion agayne enup. (The.in.perpcion is our day) ly brede grue be to baye. Here we alke of god to be fulleyned with materyall be de for our bodges and ipitituall brede for our foules. That is the brede of lyte, the body of Their crifte by the whiche we recepue the Sacrament of the aulter/In mynde of his pallyon/ the gytte of the holy good is Arength to be farthfull in our bylene/take we the swerde of pacpence agayne the synne of pre/A by fet the freke men bodely a vie vertue of temperauce agapne wrathe (be. b. petycion is/fozgyue be our frines as we fozgyue all men/foz tru le well/he that well nac tozgrue foz the loue of god/ God wel neuer fozgrue Shepardes.kal'. Fin

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hym his fynnes. Ind thefe, iti. peticpons folowing we alke of god to be delyuered fro all cupil as of the fynne that we have done deedly & by thefe we alke god to be afforled and to goue be pardon by his mercy/by the whiche we bu ber flande the facrament of penaunce & forgyuenes of fpnne. The holy goods aptte is sepence for to buderfande the workes of mercy and to escave frane. and to clothe be with lyghenes agapne couetyle/and comforte pore profo ners & gyue good councepli to them that alke & nede it/and take the bercue of farth agarne couetyle. The. bi.petycion is/ fuffe ba natto be ouetcome in temptacion by the leconde euplichat is nat done but it mape happen & we fall by the way of temptacion. Here we alse of goo to be ftebfalte in the faith that we maye gladly do good werkes in the bertue of hope a Arength to do good dedes/and withstande temptacion/to the whiche profete to be the far crament of confyrmacion whiche grueth to be the knowlege of god by p bet sue of veryte. The artte of the holy gooft/and to take we the spece of lobers nes agapue glotony/& comforce pplgrymes by bertue of bope: (The. bii. perpeion it to Delpuer De fro allengli. Amen. (The thirde eupll is enpll of paper that (princes may have if they ferue nat god/ and by this petycion/ we alke that we may be dely ucted fro all paynes/& laurd in paradyle buto this tap we all. Amen. TBy thefe we alke lo it be done as we delyze. By the while che we recepue the lacrament of platter anopntynge/that grueth vs the fuer way of faluacion/the gyfte of the holy gooft is drede of Jugementes of god/ and grade be with the gradell of shallyte agapne lechery and bury we them that be deed bodelp/4 prape for our enempes goofly/gete we in bs p bettue of charpte/& eschewe the spune of letherp.

TEhus endeth the Salutary Cerence and garden of vertues.

Tand hereafter foloweth an other declaracion of p. pater noller. Cap. r.





Tr faber evalut merciaplous in his creation tweet and louvings tyche of all goodes that ben in heuen/myrtour of trynyte/crows ns of tocumdite and treafoure of felyopte. Holy be the name and Tweete as hony in our mouthe thou arte the melydrous harpe f caufeth deuocro co fownde in our eeres/and to have it cotpand ally by p delyze of our herces. Thy realms come to bs/ In p whiche we thall be cuer i Jope & refte without trouble & fuer neuer to lefe it. The well be done in erthe as it is in benemits to love all that thou lovelt/a to hate all that thou bateli/and that we kepe euer moze thy comaundement. Dur dayly brede gp us bs to daye/that is to lave brede of Doctrne/brede of penance/& brede tor our bodely (uftentacyon. Ind forgrue be allow fynnes, that we have done agarnst the agarnst our nerghbource and agarnst ourselfe, Semblably as we forgrue other that have offende to bs/ by wordes/ on our bodges/or our goodes. Ind luftre nat that we be overcome in temptacion/that is to lap as by the Deupil/the worlde/and & fletthe/But Delyuer be from all expli wer kes redy done and alle them for to come. Imen.

Dur fader that art in heuen/holp be made the name/ the kengdome come to ve/the weil be done in erth as in heuen/our dayle brede grue de to dage/ and forgue de our sennes/ as we forgrue other/ and suffre de natto be tempted/but deleuer de from all eugli. 2 As & A



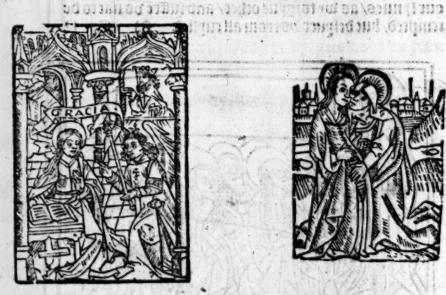
A the store here before sheweth to the symple people howe this holy prayer the Pater noster: shuld be sayd to god the Fader and to god plone to god pholy good. Ind to none other. The whiche prayer coterneth a taketh all that be ryghtfully asked of god a our

lorde Thelu etille made it there to the entent that we foulde have more hope and benotion/and he made ic on a tyme whan he caughthis appolites (pecps ally to make opaplon. Ind than the Discoples Capo logo and may ther lette be to praper and than our lorde openyohis boly mouche and fapo to his appollles/whan pe well make any prapers after this maner/as after folo weth that pou beapline lapinge thus ending anno anno 1913. Designed ano lo acaled educe i Joyeg relie withous trouble a fuer mure cotcle is slip well be bo

Dur fader that art in heuen holy be made thy name thy brigdome multecome to verthy well be done in erthe as and all th heuen/our darly brede grue be to dare and forgrue by all 0126 and out fpanes/as we forgyue other/ & luftre nat be to betem. Indiana The pred/but delpuet de from all euply amen, at allo de capa ant fire and

Deceafeet foloweth the falutacpon that the aungell Babyell made to the glorpous birgene Mary with p gretpinge of pholy woma laynt Elpzabeth.

Dayle Barp full of Blylled bethou of all wome grace our lorde be en/and bipled bethe frupte of the wombe Thefus.





T Secondely in the boke of Thefus/the falutacyon is fuche.

Thaple Mary full of grace our lozde is with the. Blylled be thou amonge all women and biplied bethe frupte of the wombe Thelus. Dolp Mary moder of god praye for be spinners.

construction and and the engineering of the construction of goods construction of the construction of the

Choly Pary moder of god pray for de lynners.

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aup deed, job laus

A this falutacyon is thre mysterpes. The firste is the falutacyon y aungell Gabrell made. The secode is the loupnge comendation that saper Elizabeth made/modet to saper Johan baptiste. The thirde is the supplycation your modet hely churche maketh. Ind they be y most sapest wordes that we can sape to our Lady: that is the Auematia/whetin we salve her/prayle her/praye her a speke to her. And thetsore it is consystant we salve her/prayle her a speke to her. And thetsore it is consystant and nat to sapet katheryne/nor to sapet Har travers to none other sapet. And if thou demaunds howe thou may be than praye to other sapet. I sape to the thou must pray as out moder holy courthe prayer him saping to sapet peter. Holy sapet Geter praye sor destaying thomas praye for destand sapet katheryne for des. Chat they may e praye to god to give de grace/and that he sorgue des our syntees. And that he give des grace to do his will and penaunce/ and kepe his comaundementes/ and so we shall praye to the sapples of hour after the necessy te hat we have.

Saynt Peret/Saynt Indiewe/Saynt James the great/Saynt Johan/ Saynt Chomas/Saynt James the lelle/Saynt Phupp/Saynt Battpline we/Saynt Wathewe/Saynt Symon/Saynt Jude/a Saynt Wathyas.

Chirdly in the boke of Thelus is lalutary lepence/ and is the Credo whis the we ought to byleuc on payne of dampnacion. Cap.

the balls churche egs

a distinct of continue

mellion of france.

ingon of annua year pagelyse, I must be



ue terrhe.t in Ihelu his only fon our lozde

I beleuern god faber whiche was cocepued almyghei maker of he of p holy gooft. & fuf. of p holy good. a fut-fred pallio budet poce plat crucified buried went ito hell p.iii.day role from beth.alledid ito heue a lytteth on p right hande of f fader



And after Chall come to Juge the quycke and deed. I byleue in the holy gooft.

the holy churche cas tholyke.the commus upon of lapatis & res mplion of lynnes.

The cylinge of the Apahe. The euerlalts pngelpte.Amen.

Apric Beter purto the firste article and sapb. I bylene in god faver almyghty creature of heuen a of erthe. Saynt Indiewe put to the in a layd. I byleue in Thelu crifte his onely lone our lorde. Saynt James the great put to the.iii. lapnge. I beleue that he was concep ued of the holy good borne of the birgyne mary. Saynt Johan put to the ait. sapnge. Thyleue that he suffred passion buder ponce Poplate/crus cyfped/deed/ & burped. Sapne Chomas pur co the. b. fapnge. I byleue phe Differended into belle a the thirde pay arole from beth to lyte. Saynt James D lette put to the. bi. layinge. I bylene o be ascended into heuen a sytteth on the right hande of god o fader omnipotent. Sapnt Phylpp put to the. vii. fainge Ibpleue that after he thall come & juge paupche a the beed. Sagne Barepl mewe put to the biii. sapng. I bylene in the holy gooft. Saput Wathelwe put to the tralapinge. I byleve & holy churche catholyke. Saynt Symon pic to p r.laying. I byleue p comunyon of laying a remyllion of lynnes. Dayne Juce put to the. ri layinge. I byleue the telurreccyon of & flellhe. Saynt Adathias put to the rii. layinge. I byleve the lyfe exernall. Amen.

Dete folowerh the Credo as it ought to be fand. Bylenein god fader almyghen creature of beuen & of erthe. Ind in Thefu crifte his oncip fone our lorde/ That was concepued of b holy goott beme of p diegen mary. Suffred pallion buber ponce Prlace crucyfped/beeb/h burped. Dicended into hell/h the thirde bare atole from beth. Afcendeb into heuen/a fpeteth on p right hande of gob the fader omnipotent. Ind after thall come to ingethe quycke a the deed. I by leve in the holy good. The holy churche Catholyke. The comunyon layntis! templion of lymes/Refuttection of the flethe/and the lyfe eternall.

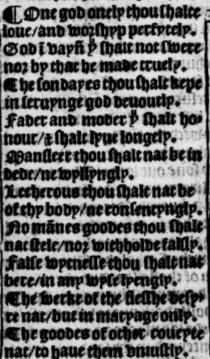
Dis Creve was made and compoled by the rii. Apolles of oure loz De/of p whiche every appollie bath put to his article/as is here above ue the toed in the land Crede/as moche as one of one parte as of the other/a our farth catholyke is conterned in the fard.rii. articles that is the begrinninge of our belebe/without p whiche none may be faued ne bo no thi ge bis agreable buto god/a faythe ought to be at f herre by knowlege of god In p mouthe by confellio a prapfriges to bym in wethe by excercpipinge of his comaudement a good werkes to whiche thewech them & to both to have rine fapthe a lyfe /p ia co lape to laue them. and how wel p fapth i herre be go od/put of mouthe allo/neuerthelelle phelle is p whiche lyeth in good werkes one bothe a is a fame farth pleth in the herce a mouth for there is but one farth's one god. I and this fame Crebo ought to be had a knowen of every mana woman haupuge acge competent & understandige of cealo/& ought for to lay it both in p morninge a i p cuenynge cuery day bewoutly for it is of right great benocion. Thertoze a good criften ma as foon as he epfeth from cloues indectore expension and moman flower icr councide constitutes and flower in the flower councils as

thou maile of as extremprocetof as pour chateen/frequence and order.

afte

his bedde t is araped and clothed kneleth befple his bedde or other where and firte bipilheth hom with the fogne of the croffe/and than lapth. Crebo in beum. De I bpo leue in god father almpghep/as aboue is fapt. Chan after the Bater nofter to god. and to our lady & Que maria; and afterwarde recomaunde hom to his good sungel in makping praper to hym fapinge. App good aungel I require the to kepe me a goues en e me. In lphe wple whan he gothe to relt at the night. and to at the leeft twees in p Dap/at the mozo we and in the euenpinge.

I fourthly in the boke of Thelu is the.r.comaundement of f lawe p god gaueto Elepfes on p moute of Spnay/tor to preche a teche to the people. Ca.





bpon paper of cuettallyng dampnacion of body a toute of them & t b blage of reason/for without p knowlege of them convenably we map nar elhe we & flye the lynnes/no; have knowlege of them/no; confelle bs berpeably of our fynnes/wheefore the ignoralice of them comen by bely te/affection or other malyce exculeth nat them y and be them marthur acculeth and condampneth them/and thereoze our lorde comaundeth them to be had in mebytacl on in there houses a wout inlleppinge and in waterng /a mail weekes . Ind thus be be holden a bounde to kepe them/to that he whiche neuer heeve toeke of them/a then keth nat to bo cupil/if he trespace in one only wellengly a open foone after he thulb be dampned perdurably. By this it appereth that ignoraunce of the commundement ben perplous/wherfoze eche man and woman ftodpe foz to knowe them to fuche as shou muste apue a tekenpage foz/as pour childzen/setuauntis and other.

The four comauntementes of the churche.

The londages here thou malle/and the feeltes of comaundement.

De thy fynnesse thou the contelle/at the leeft one tyme of the pere.

and the creatoure thou fhale recepue/at Belter humble.

Thefe feeltes thou fhale halowe/that be grue them camaundemet. The foure pmbje bygyles thou thale fafte/and the lente eneperty.



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pfthly in the boke of Jhelus ben the. b. comaundementes of holy Churche/whiche ought to be kept/of all them that hath blage of tealon/after as they be of power. Ind it is layd after that they be of power ind it is layd after that they be of power/for that if y man or woman that may nat confelle them or here malle/or receive our lorde at Bellev/or kepe y holy day comanded Dry of talte of oblygacyd what they have witto do them/a ben lauture lipletted synnemas. But every man a woman kepe them that Avaryse/flouth or delive to se many pleasures/as daunces/playes/or Jogelets/or disprays synge of our mother holy Churche/be nat eause that they trespace the comandement/to the ende that they tenne nat in dampinacyon/ from the whiche here do the mercy of god. Imen.

There is to be noted that the transgresson of the comaundements of holy Churche oblygeth deedly synne/and by contynuauce eternal damphacyon/as doth the oblygation of the comaudements of the lawe/of whom is spoken before. For they that hereth the preestes makings the comaundements in the Liuctheon the Sondayes in the parrochyall malle tyme/and accomply such the sayd comaundements/hereth god a doth his will but all that myso praysoch the precises and doth nat they comaundements after the ordenauns ce of the churche myspapieth god and synneth mortally.

Mehus endeth the. D. comaundemen of our mocher-holy Churche.

storesmed to buying in vicint of outfil

Dereafter foloweth of the man in the Shpppe that theweth til e voltablenelle of the worlde. Lap.

anchota poteus.





Od gupde me rpght/that I ones myght.

Lome to the porte of peale
Appne exchaunge make/and retourne take
That myne enempes me to feale:
One me folowed/wolde me have [walowed In the gulfe baungerous
With worldly glole/he doth me tole



Amonge the wawes perplious On rafes holowe/fome do me folowe Ennempes me to take 3 great nombre/fo fmpte me buder In doubte I that inact cape The fende with wo/the worlde allo Ap flethe both me croble In wake and depercome they crepe Thus encreateth mp fozowe bowble Ther bydde me nat space/but bye they? ware as all wordly vanyte Thep lay hope amonge/for to lyue longe Thus do they combreme The worlde both imple/me to beggle 520 we mufte I feke/fome me to kepe Colaueme fromp to J haue founde one/euen god alone I nedenone ocher apde That by his right/put them to flyght 3nd made them all afraybe De lpake to merfull curteplly and profered me full fapre If I Do well/with bym to Dwell In heuen to be his hepre.

Clerfus.

oslumo in hoc mádo/licut nauf lup mate.
Sempelt in piculo/femp timet accubate.
Preuigi lanci oculo/nos oportet temigrate:
Pre bibamus de poculo dite mortis/et amate;
Pro homo tes fragilis curis opprella labore;
Mortis indici baracti perplera timore.
Si dittus sola tutam/dat ducere ditam:
Preticem merita faciunt non copia ream;
Felicem merita faciunt non copia ream;
Prandia non ditant: duat bene grandibus dit,
Discute nunt mortales/\$\tilde{g}\$ tint mortalia dana;
Precessere pactes mattes magning parentes
1208 sequimur paridus ad mortem possibus pms
Inde inperdimus in tetram/tetra redimus,
Shepardes. Bal.

Super non sueram/nec ero post tempoze pauco. Milia nunc puttium quozu/iam nulla voluptas Perdita fama silet/anima angia fozsitan ardec

On the fee/cz an a perplous rquer berpnge rpche marchaundple whi che if it come to the pozte where the marchaunt despzeth he shalbe happy and tyche. The shapp as soone as it is entred into the sec duto the ende of her dyage nyght a daye is in perplic de dzowned or taken with enmyes/foz in p see ben perplies without nombze. Suche is the body of man supringe in p wozh de/the marchaundple that he bereith is hissoule/his dertues/and good wer kes/the pozte oz hauen is deth/a paradyse foz the good/to the whiche who p goth thyder is soucraphly tyche/the see is the wozlde full of synnes. Foz who that assayeth foz to passe it is in perplic dese body a soule/a all his goodes a to be dzowned in the see of helle/fro the whiche god kepe bs. Imen.

Dere foloweth the felde of vertues. Cap.

piiii.

A walkringe ferchermoze in the felde of bertues/kin & ware of hele the for to come to the towie of lappence/necessaryly beloueth to loue god/foz without the love of god none may be faued/ and who that wel loue hem ought firtt to know hem/foz his knowlege one comed to his loue/p is charpte p loueraine of bertues. They knowlege god & loue hem that keveth his comaundementi/& they mylknowe hem that do natfo/to whom in the great necellpte of thep; difceafpinge/and at the Daie of ungement Chall my knowe them and lay to them. I knowe you nat and wote nat what pe be/go pe curled out of my company. Ino wlege we than god and loue hom. Ind if we wol do thus knowe we firste our selfe, and by the know lege ot our felf/we that come to the knowlege & loue of god/and the moze that we knowe our felt/o moze better we shall knowe god/and if we be ignozaut of our felfe, we that have no knowlege of god. To this purpole we mult note one change and knowe. bit. The thange that we muste note is this. who that knoweth hym felf knoweth god a Chall nat be dampned twho o knoweth hym nocknoweth nat god/and that nat be faued: understande of them that hach write & discrection with lawful age/of the whiche knowlege none is ex cufed after be bath franco Deedly/foz to lave that he was ignozaunt. By this appereth the ignozaunce of hom felt/a of god right pervlous. Deedle frine is begrninginge of all cupil and contraryly knowledge of god a of hym felfe is fouerapne ference/s bertue begynnpnge of all goodnes. The. bii.thynges that we ought to have ben the rii. articles of the farth that we ought to byle ue Redfally. Also the perpetons contayned in the Bater nofter/by the which we demaunde all thenges necessary for our belth/& that we ought to hope in

hym. Also the comandement of the lawe and of the holi churche whiche en freneth that we shuld do and that we shuld nat do. Also of what varacron we be and the thynges belonginge to the same. Also if we be in the grace of our lozde oz nat/And howe be it that we map nat knowe it certapnip/neuer thelelle we mave have some confectoures/ whiche ben good to knowe. Also knowlege of god. also knowlege of hom selfe by the whiche though we map come to the true love and charpte of god to accomply The his comaundemen tes and merges in the Realms of heach/wherin we shall frue perdutably. $\mathfrak D\mathfrak f$ the thre firste is inough sayd, that is to knowe the rii. articles of the fayth i the which elyeth our farthe and byleue and the thruges that we ought to be maunde of god ben conterned in the Bater nofter/wherin freth our hope. Tallo the.r. comandement of the lawe and of holy churche where as cha tyte is the wed in suche as kepe them/by probacyon of the love of god and bo his comaundement; and good werkes. Howe well I (veke of the other.iiii. And first of the vacacion in the whiche we ben which is the fourth things that eche man quant to knowe. Eche man quant to knowe his bacacion/ the thynges belonginge to the same be Juste and honest for his belth a reste of his conference. I good sheparde ought to knowe the atte of thepe keppn ge a to governe shepe/a lede them in good pastures/ and to hele them whan they ben fycke/and there them in featon to the ende that though his befauce no domage come to his maylter. In lykewyle be that laboureth the corne to knowe what grounde were good for every maner of grayne and oughe co tylley the erthe/and whan tyme is to lowe/wede/repe and threllhe/lo bhis mayler may have no domage by hym. Semblably a lurgren ought to kno. we how to conforce a bele lycke folkes/that he hath charge of without hybin ge his art of furgery. Confequently a marchafit ought to knowe the betraun ce of his marchaundyle to other with noo moze fraude tha he wolde him lele shulde have. Talso an advocate of a procurour ought to knowe the trantes and cultomes of places that by they taute Jultyce be nat peruerted. I mae also ought to knowe (bothe partres herde) who hath right who wronge / & Juge egally after true jultyce. Tallo a preeft or a relygyous man ought to knowe there ordes a kepe them/& about alought to knowe the lawe of god and teche them to the ignozaut. And thus of al other bacacions. for al them that knowe nat they? vacacion be not worthy to be and lyue in perplof their foules for they ignouraunce. The fyfth balmen ought to knowe is it be have protectiandringe and age or discrection/to knowe it be be in the grace of god oz nat. Ind howe beit trght Defficile/foz god only knoweth it/neuerthe les we may have confectoures that the weth it A fuffycient to? Thepardes & tere people to knowe if they be in the love of our lozde/and if they have conie cture to be in it therfoze ther ought none to fpute them felt inte but ought to humble themfelf and alke hym mercy that maketh fynners become fufte & none other. Deprepally we ought to knowe this (crence whan we woll re-Shepardes. Kat. B ti

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cepue the body of Thelu crifte/ For who that recepueth i his grace recepueth his faluacyon and who recepueth other weferecepueth damnacyon of the whiche thruge every manis Juge in hom felt of his owne conference a noe other. The confectoures wherby we may knowe if we be in the grace of god ben luche. The first confecure is whan we do crauaple to clenk our co sepence a enbelly the our soules by penaunce/as moche as if we labouted to gette some great good or to eupte some great euplishat we be nat culpable of any decoly frame bone/or in well to do/ne in any fentence/ Than it is good confecture to be in the grace of god. The feconde confecture that she weth in lphewple to be in the grace of god/is whan we be more prompte and redp to good/oblerupnge and keppinge p comaundementes of god/and do all good werkes that we shulde have accustomed. The thirde confecture is whan we here gladly the worde of god/fermons/and good counceples for our fatuact on. The.iii. whan we le logy & controte at the herte to have compled & done any fonne. The. b. is whan with good purpole a wol of our felfe we perfeuer to kepe ba fro fpnne in tyme to come. Thele confectures ben they whethif he pardes/and leve people knower they be in his grace or nat/as moche as in chem is pollpble to knowe. The. bi. thong that every many ought to knowe is god/foz all men ought to knowe god/foz to accomple the his well a coma umet/by the whiche he wolde be loued with all the herce/with all the soule/& with all the force that we have / whiche we may not bo if we knowe bym not than who that wolde love god ought to knowe hym/a the moze p they know hym the more love they hym, wherfore here after thall be fand howe thepato des and fymp e people doth knowe hom. Shepardes and fymple people for to have knowlege of god/of they pollybelyte confedereth thre thongs. The firste is for they consider the right great tycheste of god/his pupstaunce/his fouerapne dignyte/his fouerapne nobles/and his fouerapne Tope & blothe. The feconde is/for they confeder the right noble/right great meruaplous operacions werkes of our lord god. and the thirde confrderacion is/for they consider the innumerable benefices that they have recepued of god & that contynually cutry daye they receput of hym/x by these consyderations they come to his cognylaunce and knowlege. firfte to knowe god/fhepar des and leve people consported his great exchesse plenteuous habundance of goodes that he hath/for al the treasours and tychelles of heuen a of erthe ben his that all goodnes bath made/and of the whiche he is fountagne/crea coure and may fer and differbueth them largely buto enery creacure and he hathe nonede of any. wherfore it behoueth to layethat he is ryghe cyche: Decondly he is rithe pursiaunt/for by his areat pursiaunce be hathe made heven/erthe/fee/and al thring concerned in them/and myghe bindo them if it were his well/but of whiche pupllance all other ben subject/a eremblesh before if for his great excellence. And who that wol be confeder every werke of god shuld fynde ynough to meruaple on. By the firste of these conspoera

cyone god is knowen to be right riche by giftes that he grueth to his trens des and by the leconde he is knowen right pupil aut for to benge hym on his ennempes. Thirdely he is fouerapnly worthy for all the thynges of heuen & of erthe oweth hym honoure and reverence, as to they creatoure & hymthat hath made them and of whom they ben comen as we fe children honour. Far der and moder of whom they ben discended by a generacyon/and all thynges ben differed of god by creacyon to whom/therfore ought to be gruen hos noure and reverence, than he is four tapply worthy. fourthly he is fourtagn ly noble/for who chacis fouerapnly cyche/pupifaunt and worthy/hym behoueth to be loueragnly noble/but none other than god hath ryches/pupllaunce or dignyte as he hathe / wherfore of fuche nobleffe ought to be fayd that he is eight noble. Frithly he hath sourcapne tope for he that is eyche pupilaunt! worthy a right noblests nat without four anne loves and this is is full of al goodnes/and ought to be our felpcyte/to the whiche we hope to come. That is to knowele god in his fourtagne tope and gladnes/for to have which hym eternallione that ever shall dure. Ind is the first consporacyon of god that Shepardes and other lymple people ought to haue. Secondly for to knowe god conspderinge his great nobleste and meruaplous werkes of bounte and the beaute of the thynges that he hath made/for it is compuly fard/one map knowe the werke man by his werke. Knowlege we than the werke of god/k knowlege we that his beaute and bounce shrneth in the operacyons/that he hath made whiche if they ben fayze and good/the werke man that hath made them muke nedes be tapze a good without comparpion moze than any thens gethat he hath made. We it confedered of the beuens and the thenges thetin fette/what noble and meruavious werke/ howe mare one confrder theps ercellence and bounte. Be it consporte also as we mare of the erthe/the tright noble and meruaplous werkes of god/the gold!/ spluer/and all metalles and precyous flones in it/the fruptes that it bereth/the trees/& beefes & it fuftep neth and of the bounte nourplibeth. Be it in lykewple confedered of the fee/ the tructs/and the traffe nourrathed in them. The wether the elements/the ayze/the wyndes/a byzdes that flyeth in them/and all for the blage a fecupce of man. Ind confeder the werke man bath of his pupilaunce hath all made/& by his fappence hach well order his merkes to governeth them by his great bounte/and by this maner we may knowe god/ as Shepardes and femple tolkes in confederinge his werkes. A hirdely for to knowe god confeder the benefpel that we recepue darly of hom whiche may nat be nombred for they's great multrtude/ne (peken for they, noblette & Dignyte. All be it in they, her tes ben. bi.pzpneppalip noced for the whiche/an other a Sheparde apupnae praylynge to god fard in this manch. Lorde god I knowe that thou halte en De wed me with thene infenece benefpten by the great bounte. firftethebe netice of mp creacion/by the whiche thou made me a refonable man buto thy rmage and lymplycube/grupnge me body and foule, and acaymences for to Shepardes, kal'. B iii

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clothe me/lozde pe have gruen me my writes of nature/buderfandringe for to gouerne me lpfe, helthe/beaute/force/and (crence/ for to gete mp lpupnge honellip/ I pelde to pou graces and thankes. Secondly lorde I knowe the goodnes of my redemincion how by your myfericordious pyte ye bought me derely by the effulyon of thy precyous blode/papies and courment; that for me pe baue (uffred and frially endured dech pe have gruen me your body! you foule & your lyf/foz to bepte me from Dampnacion/wherothumbly I pel be to you graces a thankes. Thirdly lorde I knowe the goodnes of my bas cacion/how of your grace pe haue called me agapne/for to enherite pour eter mall benediction/pe have gruen me tapth and knowlede of pou/as baptilme the other factament that none entendement may compepte they nobles and digupte/a that so many tymes bath pardoned me of my synnes. Lorde I browe that this is to me a spriquer gyfte that ye have not gruen to them! whiche have no knowlege of b/wherof I am moze beholve a bounde a hum bly I reide you graces a thankes. Hourthly lorde I knowe that pe have gre uen me this worlde/and the thrug; that bentherin made for my ferupce and ble/che office/the benefoce/and the dignote in the which I am/for lor I bere your symplycude and ymage which is reputed ryght worth a noble/wherof humbly I pelde to you graces and thankes. fetthly lozde pe have gruen bir to me the lape and his fapre ornament the fonne/the moone/and the flertes that day and nyghe ferupth me gyupnge bypghenes and lyghe without to be recompenied of me wherof humbly I pelde to you graces & thankes. Sprin ly lozde I kno wlege that pe have made paradple redy to; to grue me where I Chall true with you in Jopes without ende if I do your wolk kepe your cor maundement / and allo I knowlege the other infente goodnes the day to me done by your bounte the whiche enfraneth me to knowe my god/my bes nefactoure/my laupour/& redemptour/wherof humbly I pelde to p graces and thankes. (1 By thefe confederacions thepardes and femple people cons complete the bounce of god/and the benefapt that they recepue of hym. Ind knowe we hom/a be we nat ingrate knowlegongehis benefotes in pelopinge thankes and prapfyinges to hom/and recompence of our goodes in grupinge to poze folke for his fake/for ingraticude is a bylapne franc/that mothe dif pleaseth hym. The. bii. and the last ethonge that eche man ought to knowe/ that is to knowe him felferforitis the beste meane for to come to p knowlege of god/a for to make his faluacion to to knowehrm felfe fielte. Bruces fol hes knoweth many thonges & knoweth nat them fell/to whom thuld profyte moze to knowe them felfe/than all thyriges of the worlde. They that knowe the changes of the worldeloueth them/feketh them/f hepeth them/f knowe nat/ne loue nat/ne praple nat/ne kepethnat god in lokewyle tor they knowe hyminat. What profeseth man to wonne all the worlde / tele hom felte for to be dampned. Better it were forhym to lefe all the worlde if it were his if he knewe hom felf top to be faued. Shepardes fay & the nedefull begonnynge of

his (aluacion is to knowe bym felfe/a contrary wyfe ignozaunec of bym felfe is the begronpinge to go to damphacion a of all eurli that may befall to upm. Ta quellyon of a maylter Sheparde to a symple Sheparde to wete home he knowe hom felte and he fard theparde tell me bow thou knowell the fette what are thou, and were to me. and be land a knowe me, log I am a criften man a Sheparde. What is it to be a theparde. Ind he antwered/to that thou after what man is. I fave that man is a fubitaunce composed of body a foule E be body is mortall a made of erthe as beeftes be/but & foule is made of fpp. tituali mater as aungelles ben/immortall. App body is come of abhomynas ble flyme/and is a facke full of bytee fylch/and mete for wormes/and begin Aprice was byle/my lyfe is payne/laboure/fere/& lubicccion of beth/& myne ende thall be woful/but my toule is created of god nobly and worthely to hys rmage & femblaunce after D aungels the most farze & perfree of all creatures/ and by baptyline a by farth is made his boughter/his froule/his berze of his realme that is paradyle to the nobles & dignete ought to be lady t my bo by as feruaunt ought to obey her/for reason bath orderned & myl that it be fo and who that dothe other wife and preferreth his body before his foule lefeth the blage of reason a maketh hym selfe semblable to beetles discendyings fro noble bignize into mylerable levurtube of lentualite/by the whiche it is gos uerned fo that I knowe my felf man. As to the feconde he demaundeth what thrng it is to be a criften mau. I answere in mone understandinge/chacto be a criften man is to be bapepled or criftened/t folowe Thelu crift of whom we ben fard criftens/for to be baperfed a nacto followe hrm/or to followe hrm a nat to be bantyled laueth nat man/and therfore whan we receyue bantylime/ we renounce & Deurll and all his pompes/A we make promelle for 60 folotive Thefu crifte/whan we fap (we well be bapepfed). Ind who that kepeth this promelle hath a veray name of a criften man. Ind who that kepeth it nat is a lynner & alper to god/& leruaunt to the beupil/and is no moze criffen than s deed man log a payntyinge on a wall we that lay that is a man. I bere bemaundeth p mayler Sheparde in how many thong the culten man ought to folowe Thesu existe/for to accomply the the promesse of baptysme. The Comple Cheparde and wereth I fap in. bi.thonges. The firthe is clennes of con-(crence/for there is no thringe more pleasaunt to god than clene conscrence/d. it well be made clene fe to maners one is by bapepline whan we recepte it/k the other by penaunce that is controlled of herte/confellion of mouthe/lacif faccion of werke/a than whan we ben clene we be pleasunge to Thelu crifte/ whiche with the water of his mercy clenteth the formers that doth penaunce, and maketh them fapre. The feconde thrnge in whiche we ought to folome Thefu crifte is humply to at the example of hym lotde of all the mostor whiche bumplyed bym to take our bumanpte & become mortall that was immortall! true in powerte with he/bere opropried papues, and fonally fuffre to be crue epfped. Chus the criften man enlugnge bym oughe to mehe bym lette. The Shepardes.Bal'.

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thirde thonge is to list de and love trouthe and thechally thre trouthes. The firste trouthe is to knowe our selfe. Foz we ben moztall and syntul/and who that dresh in frame that be dampned and this trouthe witholdeth frame/& erhozeth the franct to do penaunce and amende. The feconde trouthe is of tempozall goodes/for they ben transitory and multe be lette/and this trouth Dilpravleth them to befrze the heuenly goodes that ben eternall. The thirds crouthe is of god/whiche is p Jope that all criften men ought to belyze/ and this trouthe draweth the Criften men to love and induceth hom to do good werkes for to mervie the loves of parabyle. The fourthe thonge wherin euce ty criften man ought to folowe Thefu crifte is pacience in abuerfree and in the spirite of lyfeby penaunce/confirminge of our selfe in the state of Thesu crifte of whom the lyfe was all in payne and pourte whiche he endured for Vs. The frithe is in compation of poze to the example of Thefu crifte that by his mercy heled the poze of all corporall infrangees/a the frances of all ghooftly fockenes and whe by compallyon ought to grue of our goodes to poze folke/and comfozte them bodely and gooftly. The forth thonge wherin the criften man ought to folowe Thefu crifte is boloure Deuocron and that tyte inconcemplacion of the mysteryes of his Aaryupte of his beth and pas front of his Refurreccion of his afcencion and of his auaunfpage to paus gement/that of often ought to be at our herte by holy medytacyons. Ind as to the latte/what thonge a Sheparde is. I fave that it is the knowlege of mp Dacación/aseche hach his as afoze is lapd/and allo to knowe the transgrelly ons of all thefe fapo thonges ho we many tyme in ethe we have transgreffed/ tor in as many tymes have we offended god/and who that well taketh bebel thall fynde omyllyons and offences without nombre/the whiche knowen we ought to boubte and eschewe and deo penaunce. Ind thus it is as I knowe man criften and theparde.

Sheparde.

Chebaladeola Sheparde. Cap.

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Inowe that god hath formed me

Ind made me to his ownelykenelle

I knowe that he hath gruened metruele

Soule/and body/wytte/z knowlege Iwple

I knowe that by trythewyle true balaunce

Ifter my dedes Juged thall I be

I knowe mothe/but I wote natthe daryaunce

To understande wherof cometh my foly

I knowe full well that I shall dye

Ind yet my lyfe amende nat I

I knowe in what pouerte

Bornea childe this erthe aboue

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I knowe that god hath lent to me a bunbaunce of goodes to mp behoue I knowe that eychelle can me nat laue and with me I shall becenone aways I knowe the moze good that I have The lother shall be to ope I knowe all this farthfully Ind ret my lyfe amende nat I Tknowe that Thave palled Breat patte of dapes with tope & plefaunce I knowe that I have gadered Synnes also do lytell venaunce T knowe that by ignozaunce To excuse me there is none acte I knowe that one shall be whan my foule thalf beparte That I hall wellhe that I had mended me I knowe that there is no remedy Ind pet mp lyfe amendenat 1.

Dere foloweth the songe of the woman Shepe herde the whiche songe is profetable. Cap. poi

The woman shepcherpe.



Lolpdernge mp poze humanpte. Aboue the erth borne with great wepige I conspoer my tragglyce Dy herte is ouer prefte with Tynnpuge I conspoer bethe well come berply Co take my lyferbut the houre wote nat 7 I conspoer the deupli both watche me The worlde a the Reil be on me warreth Araptly I consport that mone ennempes they bethe That wolde dely uer me from deth to bethe I confeder the many trybulacions Of this towle worlde/wherof the life is nat clene I confeder. C. Ad. pallyons That we poze creatures daply fall in I confeder the perfete fentence of god and man That bothe good and cupil Juge fhall be T confeder the lenger Tipue the worle Fam Wherfore my consequence expect out on me I colpder for line lome be danned as f bake laich Ibhiche shall ever be betpuered from deth to deth

J consport that wormen shall ete me

Dy sormful body this is credyble

J consport that synners shall be

At the Jugement of god make dredable

D virgyn Dary aboue all thynge moste delectable

Have mercy on me at the dredfull daye

That shall be so meruaplous and doughtable

whiche my pore soule greatly doth trape

In you that I put my truste and faveh

To save me that I go nat from deth to deth.

Debe longe of Deth to all cresten people. Capiculo. poil.



Dough mp preture be nat to pour pleataunce
Ind if pe thynke that it be dredable

Eake in worthe/for suerly in substaunce
The space of it may to you be prospeable
There is no wape also more doughtable
Chertore lettne/knowe pour sette and se
Loke howe I am/and thus shalt you be



And take hede of thy felfelinaduenture rede I for Idams apple we all muste dre Alas worldly people beholde my manere Somerine I leved with beautenous bylane Apricipen ben gone/I have two holes here I am mete for wormes in this pallage Take bede of welche whyle pe have the blace For as Jam thou Chalt come to bulle poled as a thymble/what thal the auaunce Rought but thy good dedes/y maple me wel truffe Ind with my lykenes pe multe all baunce The tyme that I was in this worlde lyurnae I was honoured with lowe and hpe But I kepte mp conscrence clene from springinge Therfore nowe I do it dere abpe Lo what anapleth conetple/papde and enupe They be the brondes that doth brenne in helf

Eculte nat to your frendes whatpe be deed rede I froz your executours/for fewe doth wel But do for the felle of thou dre and remembre whyle thou acceleupage That god blylled all thyage without nap Except spane as recordeth wrythage

She deupl can nat clayne the/but by spane I sape amende therfore betyme/and go the right wape I wolde that I myght have but one hource of two

To do penaunce in/or halfe a dape
But whyle I spued/I dpd none do
And now my decres I do truely page
Thou man I do grue better counceple to the
If that thou wilt do after it
Than ever any that was shewed to me
Thou arre half warned thinke on thy ppt
Ind chese of two wages/whiche thou wilt sigt
To sope or pagine one of tho
In welthe or wo for ever to spt
I welthe or wo for ever to spt
I wow at thene owne chopse thou mapse go
For god hath gruen the trewpil
I do we those the whyther thou wilte do good or pil

Deceatiber foloweth the.r.comaundementes of the deupli. Cap.

รากพุทธานอากา อีกลาวจังอักการมาการการรับได้



Ind kepe chem well and fure Shall have in helle great courmentes

That ever more shall endure

Thou shalt nat fere god/ne thynke on his goodnes

To damone the soule blaspheme god and his sayutes

Enermore there owne well be dopinge

Discepue men and women/and ever be twerenge

Be dronken upon the hole dage

Ind cause other to spane if thou mape

fader ne moder toke the usone ne drede

And help them never thought they have nede

Date the nerghboure/and butte hym be enuy

Mittore and short mannes blode partiely

Forgue no man/but be bengeable

Be lecherous in dede/and in touchynge delectable



Breke thy wedlocke and spare nat

And to deceque other by fallhode care nat

Che goodes of other thou shalt holde fallip

Ind pelde it no more though they speke curteylly

Company ofte with women and tempt them to sprine

Desprechy ney ghoures wife and his goodes to be thy ne

Do this hardely and care nat therfore

And thoushalt dwell with me in helle cuermore

Choushalt spe in troste and spre with spekenes and hunger

And in a chousande precesthou shalt be corne a sonder

per thou shalt dre ever and never be deed

The mete shall be to destand the drynke boylenge seed

The mete shall be to destand the drynke boylenge seed

And to my kringdome thous shalt be stryght sed.

Dere aiter foloweth the rewarde of them that aepeth thele contaundementes afore fapo.



A belle is great mozenynge Bzeat trouble of crynge Of thonder noples rozynge with plente of wplde fpre Bernge with great frokes lyke gones with a great frofte in water ronnes and after a bytter wynde comes whiche gothe thozugh the foules with yze There is bothe thyzite and honger fendes with hokes pulleth thep; flethe a fonder They fyght and curle, and ethe on other wonder with the fraht of the Deuplles Dzebable There is thame and confuspou Kumoure of consepence for eurli lyunge They curle them felfe with great crynge In Imoke and Apuke thep be eur moze lpenge with other paynes innumerable.

If is werten in Appocalople that leant Johan lawe an horle of pa le coloure/on p which e horle lat beth/f helle foloweth phorle. The horle lygnyfieth the liner that hath a pale coloure/for the informate of lynne/and beteth dethe/for lynne is beth to the loule/and helle for loweth for to engloute and shalo we ham if he dre impensive. La. ric.

Dan loke thou be ware.



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Lrix.

aligape coloures I do hytte aby horse renneth by dales and hylles 3nd many he impreth beed and kylles In my trappe I take some by every wave -By townes and callelles I takemy rent I will nat respect one an houre of a days Befoze me cher muite nedes be prefent The all with my mortall anyte and of burye I take the lyfe Belle kno wech well mp kpilpnge Alepeneuer but wake and werke It foloweth me cuer rennpnge withmy barte I fle weke and flerke A great nombreit hath of me Paradyle hach narthe fourth parte Scante the tenth parte wronge hath be I cause many to seghe ar the herte Beware for I grue non warninge Come acones whan I do knocke oz call for if thy boke be nat fure of rekenpage Thou shalt to helle body soule and all.

There after foloweth howe every ellate thulbe ozdze them in they degre. Lapiculo. Fr.











Deakrnge.

De Impervall myght of a hynges magelte On foure pyllers grouded is gouernaunce firthe do ryght/iultyce/and equive To poze and ryche/bothe in balaunce Than his regall myght/fhall further and auance De to be lyberall with force and humanyte and after victory/haue mercy and pyte.

De a hyllhop.

O pe halfe goddes floweynge in peudence
pe byllhoppes with pour deuoute paltoealyte
Teche the people with delycate eloquence
Anounte pour flocke with Criftes deupnyte
fede the pose people with holpytalpte
Be meke and chaste in this melytant chitche
Bo firste pour selfe wel/in example of our wyeche

Of knyghtes.

Ope knyghtes refulgent in fortytude with laboure and trauayle to get lose nobly fryghtfor the pore comons/that be pore and rude and if nede be/for the churchethou dre Loue trouthe/hate wronge and belang apeals the people/by thy magnyfycence and botto women/bespelde of defence.

De Juges.
De pou Juges gouernynge the lawe
Let nat pour handes/be anopnted with mede
Saue all true men/rebelles hange and drawe
Co auopde fauoure/leth rightwylnes procede
For a good name/is better than tyches in dede
Some laye that lawes trouthe/is layde adowne
and therfore love and charpte/is out of towne.

Dfmarchauntes.

Df poumarchauntes/that neuer lape (ho);
Df lukerous wynnynge/pe haue great plealure.
Lette conscepence gupde pou/where euer pe go
Unto all men grue pe werghte and measure.
Discepue no man/of falshode take no cure.
Swere none othes/people to begyle
Allsleyght and blury from you exple.

Of mapsters. pe mayfters and housbolders all That bath feruauntes/binder pour cure But them to laboute/what so ever befall Ind let the ponge folke/awe be in bze After they aege/entreate eche creature Seruauntes wages/pape pe well and euen If ye bo nat/it cryeth bengeaunce to heuen. Tofall women. To re women ofeche maner degre To pour hulbandes/be neuerdplobedpent Defree nat about them than the four ante for than pe Do/as Lucyfer byd in contynent That wolde be aboue the hye god omny potent Shamfalines/brede/clennes and chaltpre Dt berp tpght/al thele in womanbede fhuld be. The generalpte: To home you persones/and couche nat in courte Bo teche criftes feruaunt / kepe the owne laboutet Thou nygard/lowe outthy hozde In houlholde/and be none ertozeponer Monte prage /preche frere/marchaunt go nere & ferre Drede god kepe his lawe and honoure pour kynge and pour rewarde/shall pe have ac your endringe. Thus endeth the clate and order of euery degre.

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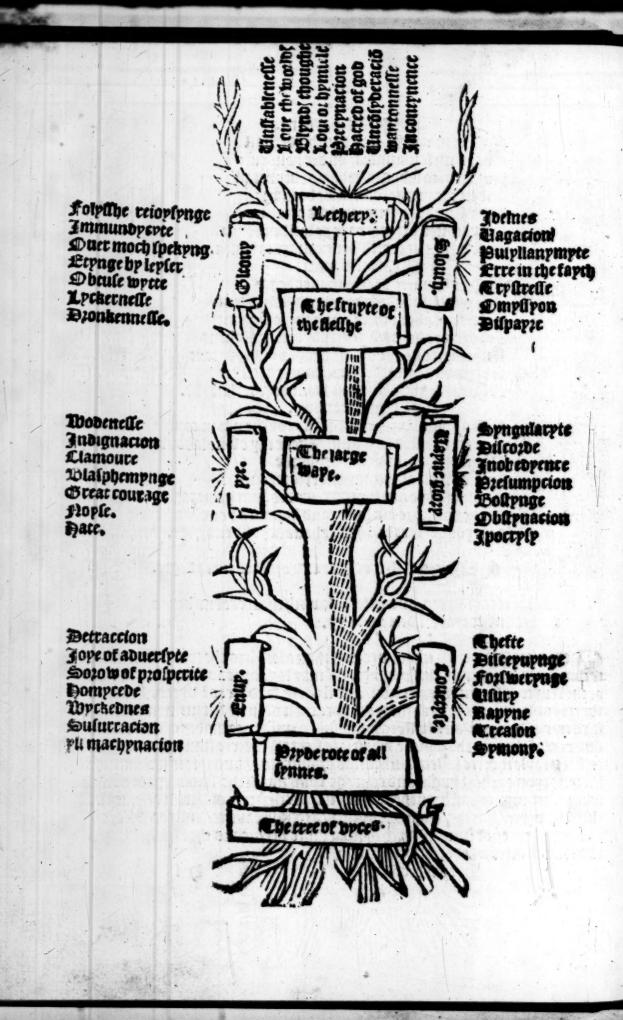
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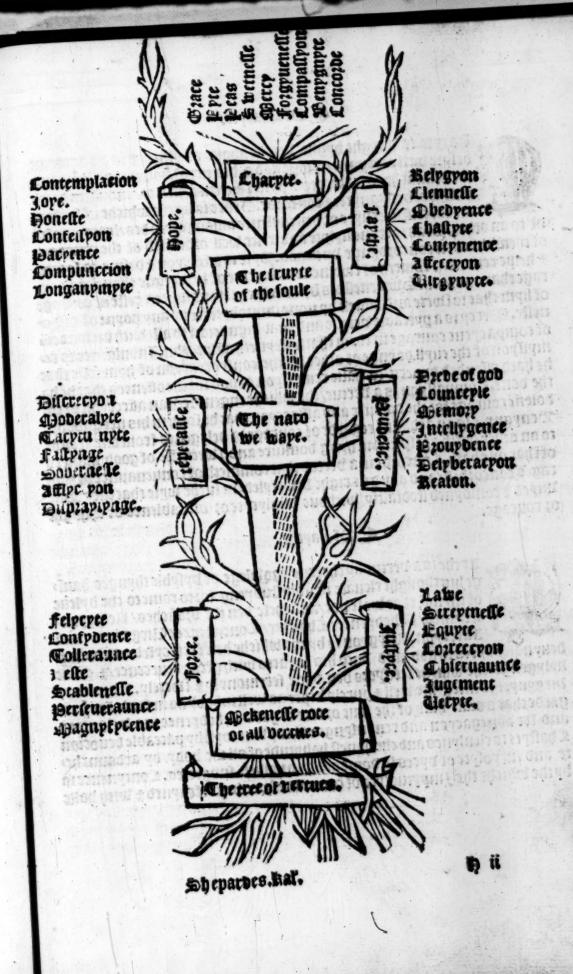
Df the tree of vpces/and after foloweth the tree of mekenes moder and rote of all vertues. Cap. pii.

Dere after foloweth p tree of byces/k than after p is the tree of vertue leve that after suerpsyme beholdinge/the may loke on it as a myrrour/k take of the fruite of huritual refercion/and size the deed tree of vers. For after the tree of vertues foloweth the sygnificación of euere vertue named in the sayd tree of versues/and firste is Humplyce or mekenes moder of all vertues and rote of the cree/the whiche whan it is stedfast the cree standeth veryght/and if it sayle the cree falleth with all his draunches. Humplyce is a voluntari inclynacyon of the thought and courage compage of the knowlege of god to thath. Dit. principal brasches that constitueth p cree of vertues/k they be these. Charpte/fapthe/Hope/Hrudence/Ittemperaunce/Justyce/k socce/and out of every of them cometh difference/Ittemperaunce/Justyce/k socce/and out of every of them cometh difference/other vertues as the cree the weth/k is declared after warde compendeously.

Shepardes.kal.

Di





Of Charpte:

harpte is a ryght byghe vertue aboue allother/& is an ardamit defrie well orderned to love god this nerghboure and these ben the braunches/grace/peas/prte/livetenes/mercy/indulgense/co pallyon/benygnyte/a concorde. Brace is by the whiche is fremen an effectuell letupre of beneuolence amonge frendes/from one fre De to an other. Beas is tranquelyte and refte well orderned of the courages of them that ben concordenge buto god. Pre is affecceon & Delpze to lecour A helpe echone/A comech of Iwernelle and grace of bennygne thoughes con rage that one bath. Swetenelle is by he whiche tranquilite & refte of courage of hym that is (wete and honell by none improbyte ne by any poput of diffe nelle. Dercy is a pyteable bertue and egal dignacion to all/with inclynacio of compaceent courage in them thatfusteeneth afflycopon. Indulgence is co myllyou of the eurlidornge of other by the confederacyon of hym felfe that he hath offended druers/to have rempffyon of god for the offences that he ha the done. Compallyon is a vertue/the whiche engendzeth an affectpon oz co bolent courage for the boloure and affireepon that he feeth in his nerghboure Benygnyce is an ardaunt regarde of courage/& belygence from one frende to an other/with a resplended hyng boulsure and sweenelle of good maners of that one hath. Concorde is a bertue that commeth of conuenaunce of com rages concorded/and alped in right bindefpled/in luche wife that they abite Duped & coniopned feofaltly without Duplycpte of unftablenes of thought oz courage.

De faythe.

apthe is a vertue by the true knowlege of verifield then ges having ge his thought elevate in holy kudpeng forto come to the vertue of then ge his thought elevate in holy kudpeng forto come to the vertue of then get that we se nat/and these ben the branches/ Relegion/ Llennes/ Dedyence/ Chastyte/ Contenence/ Clirgynyte/ and affection. Relegion is by the whiche ben excercised and vone pocupie serves to god/and duto his saynces with great reverence/t great delighted whiche serves ben done seremonely the series. Clemes or dirgynyte is integrate well to purely kepte as well indody as in soule for programe that a man hath of the love or tere of god. Dedyence is a doluntary and see abnegacion and renous page of his owne well by pateable deuction. Chastyte is cleniques and the honest habytude of all the body/by-ardains he te and surpose to types so domaged and holden subjected. Contenence is by the whiche the Impreudste of carnal despress ben refrayned to with holic

by a moderacy on of counceple taken of hym felt or of other. A feccy on is effur from of pyteable love to his nepghboure compage of a reiopfpage concepued of good fayth in them that they love. A pheralyte is a vertue by the whiche the lyberal courage is not kepte by any maer of courtyfe/from doynge plenteuos largy cyon of his goodes wout excelle/but moderacly to them that have nede.

CDf hope.

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Dpe is a moupinge of courage abpopinge fedfaftly to take anohaue pthyngi a man apperpreth & delpzeth of the whiche p braunches ben Contéplacyon/Jope/Bonelte/Lotell pon/Bacpence/ Compuc cion and Longaupmpte/ Concemplacpon is b deth & diffruccpon of carnall affections by an interpoz teiopfpnge of thought elevate to compaple he he nges. Joye is tocundre Spirituall compage of the contempnement ot the thyngespresent and worldy Honesteis a shame by the whiche a man yeldeth hym felt humble cowarde every man/of the whiche cometh alaudable profyt with tayze cult: me and honele Lonfellpon is by the whiche the lecrete lycks enes of the louie is revelace and the med buto the confessoure to the praylyings of god with hope to have mercy. Dacpence is well & in leperable lutraunce of aductiary and contrary thynges for hope of eternaligiory that we defore to have. Compunecyon is a boloure of great value lyghynge for drede of the Jugement dyupne of for love of the payment that we abyde. Longanymyte is infacegable well to accomplethe the holy and Jufte delezes that a man ha the inhis thought.

De prudence.

Budence is dylygente kepynge of hym selfe with discrete proupdence to knowe and discrete which is good/k which the braunches are these. Fere or god/Loungeple/Apemory/Intellygence/Proupdence/and Delyberacion. Fere of god is a dylygent keppinge y wakeneth on a man by taythe/and good manets of the dyuyne comaun rementes. Counceple is a subtyll regarde of thoughtes/y the causes of such ethynges that a man wolde do/or that a man hath in governaunce be well exampled and brought aboute. As more is a representation ymagnatyste by regarde of the thought of thyngs preceivees a palled that a man hath seen and done or herbe recounted a tolde. Intellygence is for to dispose by dyna cyte reasonable or enpently the state of the tyme present/or of the things that ben nowe. Proug dence is by the whiche a man gadereth Shepardes. Is at.

in hym the addenement of the thynges to come/by prudent subtylyte and regarde of the thynges passed. Delyberacyon is a considera on replenyshed of maturyte and esperaunce cotore p begynnynge of suche thynges as one hath delybered and purposed to do or make.

CDf Attemperaunce.

Etemperaunce is a ftedfalt and a difcrete bompnacyon of realo against the Impresous mocurnges of the courage in thinges il lperee and bulawfull/and thefe ben his braunches. Diferecpon/ Mozalpte/Sobzenes/Afflyccion/and Difpzaplynge of the wozl De. Discrecpon is a reason proupded and affured and moderate of the humanne moeupinges to Juge and difcerne the caufes of all thring (930 ralyce is to be tempzed & ruled Justly and (wetely by & maners of their with whom they be converfaunt keppinge alwayes the bertue of nature. Cacytur note is to attempte hom telfe of inucole and diffonelt wordes of the whiche percue cometh a fruptefull refte buto hym that lo hym modereth. fallynge is a pertue of diferete abstruence/the whiche a man kepeth orderned to wake & kepe the fanctifred thonges interpozes. Sobernelle is a vertue pure and imp maculare Attemperaunce of the one partyet of pother of man/that is of the body and foule. Affirecepon of body it is by the whiche the feder of the wanton and wylfull thoughtes/by discrete chaltylynges ben oppzelled. Dispaplyne ge of the worlde is amerous love / that a man or a woman bath to the former all thonges compage/t haupage no regarde to the caduke thouges and trans Irtorres of the worlde.

T.De Jultpce.

differe is a vertue whethey grace of comunete is beholden and the dignere of every persone is observed a there owne pelded and the brack hes ben these. Lawe Streptnes Equete Correction Dbe servanuce Jugement and veryte. Lawe is by the whiche all a wful then ges ben comaunded to be done to desende all things ought nat to be done. Streptnes is by the whiche surply be vengeaunce is prohibite a streptly is excepted Justice to peransgressources of have offeded. Equete is a tyght worth rectybucio of merver to phalacte of Justice tyght well and in the thought. Correction is for to habite a desede by phypole of trass alert ource if any be accustomed for to do any eupll. Observannes of sweepings is a Justice to constrain any norselection of lawe or customes punis

gued to the people. Luganent is by the whiche after they merytes/oz bemery tes any perforce berbe it that be have rour ment of fuffre bethe tothis euri do ruge/or quardon and remarde for his benefarces. Terre is thatby the whithe any layinges of bornges ben recreed of the web by approvable reafon wis thour to adulte dempnylihe /02 to make it any other wyle than it is.

Arrestationers (/ all correct in too in conce ustofild. Dan bathefuchea lekener inter

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emplie charis the loverable for example Dece of for to have a fuce a ftebfall courage amonge the abusely tees of labourers a perplies p may happen to come to the tohi chea perione may fail. Inche brauches ben chele. Mannyfreen ce/Confrdence/Colleramce/Belt/Scablence/Actleucraunce/ & Bealon. A) agnyfyceceis a Joyous cletenesof courage abmon pltrynge thynges landable & magnyfpcectall/that is to lape/hpe az great. Co. fpdenceis to arell and beloe frongely his thought/ and his courage/by one mouable conflaunce amonge luche thenges as ben abuerfe and cotrary. Col leraunce is cotydyanip oz bapip fuftrynge and betynge the fraunge impaby ces and moleflees/that is to fave perfecucions/obprobypes/and miurpes that other folke bothe. Belt is a beseue by the whiche a lykernelle is gruen buto p thought of concemnement of the unitablenes of transproze thenges & mosto ly banytres. Stablenes is tog to hauethe thought ar toutage fedfalt and fure without callynge it on deuerle thenges by any batistige of thaungenge of the me of of places. Perleueraunce is a berene chat ellablyllheth and confermeth the courage by a perfeccion of bertuca that is in a man/a ben perfece by force of longanymyte. Reason is a bettue by the whiche a man commundeth to bo suche thonges as ben concepted and belouered to; to come to the ende/whiche a man knoweth to be good and beple to be bone and hab.

Dete endeth the floure of vertues/and howe they be named and frangfred in the tree frauten.

Dawe Shepardes by Calculation and freculynge knoweth the rif. frames in theps course reggnyinge and bompnyinge an the lett. parepen of mannes his by and whiche ben good for lecepage blobe/h whiche ben morecent/or envil or the lame Cap. To ret to the the the mone in it too tere or and and aft to alobe that myshehappea in liphemyle also tuhan the lonne is in it losehe

lance in the part, echain donne pucch.

al acienia good to blode lerry ide urbait ele moise ca price

atting in a servil chat megist enfine. . Jak. eserappe Dereafter toldwech the nature of the, iff. fogues.



conly. Lappicornus the bners conly also aquavius the legges/and from the haces to the heles and ankies. Into places hach the feete in his domination the lapper.

A man ought nated make the phon necessary with pron the membre gourt need of any frame the pape that the mone is in it for feete of to great efful poin of blode that myght happen/ne in lyke wyle also whan the some is in it/sorthe damager and peryll that myght ensue.

Deceater foloweth the nature of the.rii.lpgnes.
Taries is good for blobe lettynge whan the mone is in it/laufe in the partpe that it dompneth.

The Shephardes Kalender.

Exrice is hote and dependentive of free and governeth the heed and the face of many good for bledringe whan the mone is in it.

Caurus is eupll toz bledpinge.

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Taurus is pere and coldemature of the erthe/and gouerneth the necke/2 the knot buber the theore/and is rupil for bledpinge.

Cominis euplifor blebpnge.

Geminis hore and morfte/nature of apze/and gouerneth the thulbers/the arnies /and the two handes/and is emplifor bledynge.

Lancet is indifferent fo; bledpige.

Cancer is colde and movile/nature of water/and gouerneth the bielt/the from ake/and the mylce/and is indifferent/that is to lop/neythet to good ne to babbe for lettyinge of blode.

a Legiscupilfoz bleopinge.

Theo is hore and orgenature of free and gouerneth the backe and the froes and is entil for bledpinge.

dirgo is indifferent foz blebynge:

Airgo is colde and bere and nature of erthe/ and gouerneth the wombe &

d Libra istrafit good for bledrige.

(Libralis boce and mopile nature of the appeland gouerneth the naupil/the represent the lowe partyes of the wombeland is good for bledpinge.

Derzpine ie indifferent foz blebpinge.

Despeine is col be t mopfte/nature of the water/and gouerneth the memy

Sagutarius is goch for blebynge.

Samitrarius is hote and dire nature of tyle/and gouerneth the theghes & 18 good to; bicbynge.

Capzicoznus is euplifoz bledpinge.

Capricolnus is colde and dire nature of erene and gouerneth the knees a

Taquarius is indifferent for bledenge.

Tanacina whate and mopile nature of apre/a gouerneth the legges/and is negetier good not cupilled bledpinge.

Maires is indifferent to: bledpinge.

a patiers is colde and morte nacute of water/and gouerneth the fete/and to neither to good noto emplifor blebpings.

Aries/Libra/and Sagictarius ben cyght good.

Cante Ditgo/ & cepio/ Iquacius/and Pices ben indifferent. Eautus/ Gemini/ Led/and Cappicounds ben eurli for bledynar.

Da pyeture of the pheliampe of manes body charlhe with in what par-



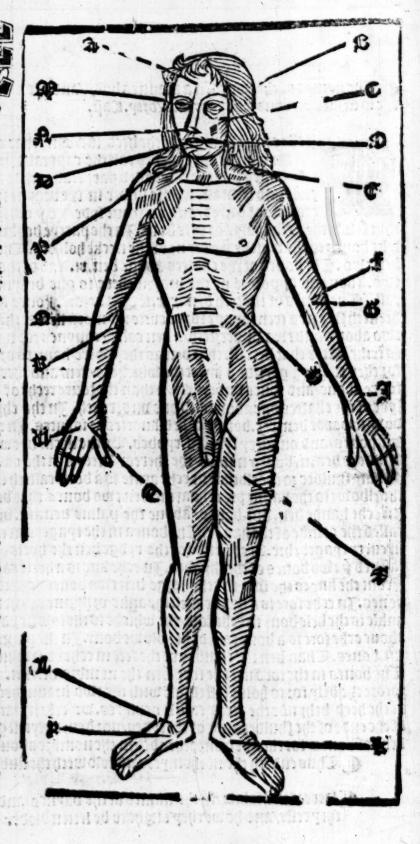
L We may knowedy this froure the bones and Jopnes of all inche/humbers/atmes/handes/fodes/brell-backe/haunches/f lbe named and nombred here after/and is is called the partyes of the body as well within as without of o heed they there are kneed legges and of the feet. The whiche bours Imannes body/ouerthe whichethe platicites hath ineghts dompina the inceps of viologe in the dannes that proceeded, in the typic by det planes from the planes of lonic good planes.

The names of the bones in a mannes body/and the nombre of them whiche is in all two hondred erght and forty. Lap.

Irile on the fommet of the heed is abone that couereth the bray? R ne/the whiche Shepardes call the capptal bone. In fikolie ben two bones whiche ben called parpetalles that holdeth the bragne clote and feofalt. ADoze lower in the brane is a bone celled the crowne of pheed and on pone spoe to pother be two holes we thin p whiche is the palps of rote bone. In the partre behinde the hede ben.iii lyke bones to the whiche p charne of the necke holdeth. The bones of the note ben two . The bones of the chaftes aboue ben, ri. Indof the nether Taweben two. Iboue the oppospte of the brapne there is one behynde named collace rall. The bones of the teth ben .rrr. Erght befoze. foure aboue/t foure bus Derneth Charpe & trenchynge for to cutte the morfelles there is foure Charpe two about and two buderneth/& ben called congres toz they telemble conps es tethe. After that be.rbi. that ben as they were hamers oz gryndynge tethe for they chawe a grynde p meet the whiche is eten/and there is on cuerp fpde foure about and foure buderneth / than the foure teche of fappence on eche lybe of the chaftes one aboue and one underneth. In the chyne from the heed bownewarde ben err. bones called knottesoz iopntes. In the breft atoze ben Dit.bones/and on every fpde.rif.tybbes. By the necke becwenethe beed & the Thulders ben.if. bones named the theres. After benthe two fhuider blades. Fromp shulder to the elbowe in eche arme is a bone calleth the adultoz. from the elbowe to the hande on eche arme ben two bones that ben called cannes. In cehe hande ben. biii.bones/ aboue the palme ben.iii. bones whiche ben ralled the combe of the hande. The bones in the fyngers in che hande ben.rb in:euerpfynger thee. At the ende of the tydge ben the hocle bones wherto ben fallned p two bones of the thyghes. In eche kne is a bone called the kne plate from the kne to the fote in eche legge ben two bones/ called cannes of marp bones. In ethe fore is a bone called the anke of pynne of the fore/ behynde the ankle is the hele bone in echefote/the whiche is the lowell parte of aman/and about ethe fore is a bone called the holowe bone. In the plante of the fore ben mil.tones. Than ben the combes of the fece in eche of p whiche ben. b.bones The bones in the toes in eche tote ben the nombre of xiii. E mo bones ben toroze the bely for to holde it ftedfalt with the two braunches. Ewo bones be in the heed behynde the ceres called oculares. we teken nat the tendze bones of the ende of the shulders not of the spoes/not dpuers lytell gryffles and spels ders'of bones/for they be comprehended in the nombre abouelapd.

Thus endeth the nothompe. Ind foloweth the flubothompe.

hereafter foloweth the names of the baynes/and where they refle/and howe they ought to be letten blobe.



en/for than it ought nat for to be touched/ne allo chat it be the franc of the fonne. gerharthe moone benatnewe/nearthe ful/ne in quarter/and that it be in any fpgne before named good ben the howe they ought to be leten blode and no where elles to that it be a naturall dape for blode letyte E mape bnber fande by this fegure the nombre of the bapnes/a the places of a manes boby where they for bledende but if that luchelegine were it that bompneth themembre of the whiche blode thulde be let

The names of the plact where the varnes be/are thewed by pletters lette in the margyneat p begynnynge of the matter after p fourme of the preture.

I The Dayne in the myddes of p forehede wold be leten blode to; the ache and payne of the hede and for feuers lytary and for the meguyme.

D aboue the two ceres behende is two barnes/the whiche be leten blode for co grue cler biberttanbenge/ and the beruie of lyghtherenge/and for

thyche breche/and for doubte of melelry.

Lan the temples ben two bapnes called the arreets for that they panted the which ben leten blode for to demyny the and take awaye the great teples evon and habundaunce of blode that is in p brapne that myght nove the hede and the ipen and it is good against the gowte/megryme/and dyners other accordences that may come to the hede.

D Clinder the tunge ben two vapnes that ben leten blode for a fyckenes na med the fequamp and agapult the swellinge/and appolitenes of the throte/and agapult the equipment by the whiche a man myght dye sodapuly for de-

faute of luche blebringe.

E In thenecke benewo vapnes called organilles for that they have the course and habundaunce of al the blode that governeth the body of man/and prenephally the hede/but they ought nat to be leten blode without the cours ceple of the surgeen/and this bledying anapleth moche to the syckenes of Le pre/whan it cometh prenephally of blode.

I The paper of the herre taken in the arme profeteth to take a wape hu moures or yll blode that myght hurte the chambre of the herre or the apperter natures/and is good for them that spetteth blode/and that ben shoree winded

by the whiche a man map opelodaynly by Defaute of fuche bledpinge.

The dayne of the lyuer taken in the arme taketh and demynylheth the greathete of the body of man/and holdeth the body in helth/and this bleomy gets pertable also against prelowe ares appostome of priver a against the plurylye, whereby a man may doe by defaute of suche bledynge.

Describent the mapflet friger and the lethero lette blode helpeth the bostouces that cometh in p from ake and spoes / as botches and appointmes and dyners other accordences that may come in those places by great basundaum

re of blode and humoures.

If In the speed byt were p wombe a the brauche ben two bapnes of p whis the p of p right speed leten blode for p bropspeed that of the lette spee for eue to spekene p to meth aboute the mplee a they shulbe blede after that the psonses befatte or lene take good hede at source spages npe the intepspo a also ence nate make suche bledenge without the counceps of the surgeen.

h [] In cuery fore ben the vapues of the whiche the vapues one is buder the anchof the fore named lophane the whiche is leten blode tor to dympourlibe a purous dy uetle humoures as bosches and appollomes that cometh

aboute the grapues/and it profeteth moche to wome for to cause they member the country and to type the emoroides/that cometh in the secrete play

ces/and fuche other loke.

L Detwene the weeke of the fote and the great too is a dayne the whiche is leten blode for deverte leckenelles and inconvenences as the peltylence that taketh a persone sodaynly by the great superhabundaunce of humoures and this bledyoge must be made within a natural daye that is to wer with in.rrifi. hours after that the syckenesse is taken of the pacyent and before the fever come on hymland this bledying ought to be done after the corpolence of the pacyent.

19 (In the angles of the ipen byn two baynes/the whiche ben leten blode for the rednes of the iepn/or watty/or that renneth consynually/and for dynucre other lyckenelles that may happen and come by oner great habundan

ce of bumoures and blode.

Man the bapne of the ende of the note is made a bledpinge/the whiche is good for a red pympeled face/as ben red droppes/pultules/small stabbes/and other infecepons of the herte that may come therm by to great replection and habundaunce of blode and humoures/and it anapleth agapust popeled notes and other semblable speeces.

D In the mouthe in the gumes ben toute barnes/that is to wete two abo ue and two beneth/the whiche ben leten blode for the chaufrige and canket

of the mouthe/and toz tothe ache.

13 (Betwene the lyppe and the ichpine is a bayne that is leten blode to gr

ue amendement to them that have an eupli brefte.

I In eche arme ben.iii. vapnes/of the which the parne of b heed is the hpell the leconde nert is from the herce the thyrde is of the lyuet/, the fourth is from the mplte other wple called the lowe lyuer parne.

B (The barne of the heed taken in parme/ought to blede to; to take away the great replecion and habundaunce of blode that mape an ope the heed the ipen of the brance and anapleth greatly to; transmutable hetes and swellyn ges of the throte and to them that haths wollyn faces and red and to dynerse other sychenesses that may fall by to great habundaunce of blode.

The vapue of the mplee other wple called the lowe vapue thulde blede agapult ail feuer tercpens and quartepnes and in it ought to be made a large and lelle depe wounde than in any other vapue/for tere of wounde from may nader and for a more inconvengence for fere of a spnewe that is buder it h

is called the lesarde.

En eche hande ben thre vapnes/wherof that aboue p thombe ought to brede to take away the great hete of the vplage/and for mothe thycke blode a humoures p ben in the heed/this vayne cuacueth more than p of the arme.

El Derwene the iptell fenger and the leche fenger is lettenge of blode that auapleth greatly agapult all feuer tercets & quartepnes/& agapult flumes/&

byuers other lettynges that cometh to the pappes andto the milte.

for eche thyghe is a vayne of the whiche the bledynge anapleth agaynit the boloures and swellynges of the genytoures and for to make anopoe and

put out of mannes body humoures that ben in the graynes.

The varne that is under the ancle of the fote without is named friat/of the which the bledynge is moche wrothe agaynst the paynes of phaunches/and for to make departe and offue druers humoures/whiche wold assemble in the sayd place/and anapleth greatly to women for to restrayue they menogree whan they have to great abundannce.

Thus enderhthe Nothompe and fleubothompe of the humapne

bodyes/and howe one shuld buderstande them.

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Ere before we have lard of the regarde of planettes byon the parties of man/a the dyupfpon and nonbre of the bones of mannes body/and now foloweth to knowe whan that any manis hole of fycke of disposed in any wyle to lyckeneffe. wherfoze thre thynges ben by the whiche Sheparbes knoweth whan a man is hole of fycke /of disposed to fyckenes. If he be hole to marnterne and kepe hym/if he be freke to ferche remedy to hele hym. If he be disposed to spekpnes to kepe hom that he fall nat therin. Ind for to knowe eche of the lapb thre thyngi/the lapb thepartes put bruers francs/ Belthe proprely attemperaunce/accorde/and equalyte of the.iiii. qualytees of mair whiche ben hote/colde/ozpe & mopile. The whiche whan they ben well tem? pred and egall that one furmount nat the other/than the body of man is hole But whan they ben briegall & mylle templed that one dompne over an other than a man is freke of dupoled to freknes/ & they ben the qualitees that the bodyes holdeth of the elementes that they ben made and composed of that is to wree of the free hete/of the water colde/of the apre morte/and of the erthe Dipe. The whiche qualytees/ whan one is dismordered fro the other/ than b the hope is locke. and if that one diffrore the other of all/tha the body breth/ and the Coule Departeth.

Depgnes by the whiche Shepardes knowe a man hole and well disposed in his body. Cap.

rrb

be firste spane whereby shepardes knowe a man to be hole and well bisposed in his body is whan he etech and dynketh well after the conucnaunce of the honger a thysite that he hath without makings excesse. Also whan he digereth spathty a whan that that he hath eten a drong hen empetheth a greneth nathis stomake. Also whan he feleth good sauous and good appetite in that he etech and dynketh. Also whan he is hongry a thysity at the houres that he ought to ete and dynke. Also whan he teiopseth

hym with mery folke. Also whan they playe gladly any playe of recreacy or with selawes of mery courage. Also whan he playeth gladly in scloss a wood des to take the sweet and spote in medawes by water spde. Also what he etech gladly and with good appetyte of butter/chefe/flownes/shepe my ke without leupage any thynge in his dysshe to sende to the almesse hours. Also whan he slepth well without raupage drempage of his marchaundyse. Also whan he feleth hym lyght/and that he walketh well. Also whan he sempte to fatte ne to sene. Also whan he hath good coloure in his face/and that his wyte tes ben all well dysposed for to doo they; operation/as his iven for to se/his exces to here/his note to mell. Ac. Tand thus we seem of comerance of aege the disposytion of the body/t also of the tyme. Of other sygnes I say no then gebut these ben the moost comyn/and that ought to suffer so? Shepardes to knowe the sygnes of helche.

Esygnes oppospte to the precedentes/by the whiche shepardes knowe whan they or other ben speke.

Irile whan he may not well ete ne drynke or that they have nie appetyte to ete at dyner a supper/oz whan be findeth no fruoure in that he eteth or dipuketh/or that he to hunger and may nat ete whan his opgettyon is nat good/or pit be to longe. Alfo whan be goth nat to chambre moderatly as he ought to bo. Allo whan he is heup a fad in iogus copanges/than fychenes coltraineth a mã co be tho ughtful. Seblably whan he may nat lepe or take his refte a right & at bur ho ure also whan his mebres be heup/as his heed this legges/a his armes. Ind also whan he map nat walke easely & lyghdy/and that he she weth natoften/ and his coloure is pale or pelowe/or whan his wortes as his iven/his eeres/ and the other do nat kyndely they? operacions. In lykewple, whan he maye nat laboure and trauple. Allo whan he forgeteth lyghely that whiche of ne cell pre oughe to be kept in memory and whan he specteth often or whan his note theplies abouteth in superfluous humoures. And whan beis necipaent in his merkes/and whan his fellhe is blowen or fwollen in b bpfage/in his leagee/or his fete/or whan his ipen be holowe in his heed. Thele ben the log nes that frangipeth a man beginge in feckenes/and who that hath mofte of o fozelapo fpgnes molte is fpcke.

Other maner of lygnes almoste semblable to them about and frewith the replection of eupli humoures for to be purged of them. Cap.

Beplection of eupli humoures & disposicion of spekenes after to punpo on Shepardes/ the whiche replection is to know how to purge the

fapd homoures that they engende no spekenesse/t ben broken by the spenes that soloweth. There whan a man hath our great rednes in the face in handes/or in the naples/haupinge also the daynes ful of blode/or blede to mo the at the nose/or to often/or to have payne in h sorbeed. Also whan the ceres soundeth/and whan the tern watereth or be full of gume/t have the buder standyinge troubled/and whan the poult beteth to fast/and whan the bely is longeresolute and lare/and whan one hath the spect troubled/ and etynge also without appetree. And all the other symbols be toresayd ben/by the which one may know h body eupldisposeth and have in it corrupte humoures superstuous and eupli

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Thus fynylheth of the Sygnes by the whiche Shepardes knowe whan they ben hole and well disposed and other sygnes opposytes by the whiche they knowe whan they ben sycke or empli disposed.

Tozto temeby the fockenelles & inframytees that a man bath/2 to kepe bym from theym that he boubteth to come/ Sheparbes lay that the tyme naturally shaugeth foure tymes in a pere and to they beupde p pere in foure quarters/that ber/fomer/herueft/ and wynter. Ind in eche of thefe quarters they gouerne them as the feafons requirect to they myndes/a the better it is for them. and as the fealon chair geth/fo chaunge they they? maner of lyuyinge and doyinge/& fay that chauns arnae of tyme without taking good beed often engendzeth inframptees for that in one tyme behougth nat to ble some meetes that ben good in an other tyme/as that ple in wynter is nat all good in some/a to of the other leasons. (and for to kno we the chaunginge of tyme after thele land pipes/they con ipder the course of the some by the rii. space /t sap that every of p sapo. iti. quarters and featons dureth.iii.monethes/a that & fonne patteth by the for nes/that is to byt i prome tyme by Bifces/Aries/and Caurus/and thele be the monethes / february / Darche / and approt/that the etch & trees reiopled and chargeth with grene leues a floures that it is a pleasure to beholde. In Come by Bemini/Lancer/a Leo/and & monethes ben/ Dap/June/and July that the frupers of the erth groweth a typeth. In heruelt by Mirgo/Libra/& Scozpio/a the monethes ben Augult/Septembre/ a Octobre that the etthe and trees dischargeth fruptes and leves / that there eche felleth & gabereth & fruptes. In wonter by Sagriarius/Capipcoinus/t Aquacius/t the mone thes ber Douembre/Decembre/& January/that the erth attees ben as beeb and buclothed of leues/fuptes/t of al grenelle. After p whiche foure lealons Shepardes deupleth the tyme that man may bue in.iii, aeges/as poutbe/ Shevardes.kal.

Iftength 'acge and Deceppete and ben lokened to the foure feafons of the pere That is to wet youth to premeteme/that is hote and morte as the herbes and trees of the etth groweth fo both man in youth buto. rrb. pere growe of body/in arength/beaute/ and bygour. for is lykened buto fomer hote and Depe/a the body of man is in his force a bygoure/and entrypeth unco.tlb.pe re. Leges is compared to the tyme of Detuell/colde to type that man leueth of growpage and febleth/& thynketh bowe to gaber & fpare for fete of befaute & nede whan he cometh to flowpringe aege/f dureth to. Ibi.pere. Becteppteis lphened to the feafon of wenter/colde a humpde by habundaunce of colde hu moures & defaute of naturall hert/in the which tyme man (pendeth that whi che he had gadered a kepe in the come palled/a if he have spaced nothing/he abydeth pose and naked as the erthe and trees/and duteth buto.lrit-pere of more. Deprepare is hote & morite/nature of apre and completion of the lan gupne. Domeris hote and dipe/nature of fpie/ and completion of coletphe. Deruelt is colde and daye nature of erthe and complexion of the melancoly. Wenter is colde and morfe nature of water completion of the fleumatphe. whan complexion is well proporcioned it feleth it felfe better disposed in the tyme lemblable to it than it dothe in other tymes. But for that every manes nat well complexioned they ought to do as Shepardes done/that is to take segrment to kepe them lefte after the leafons/and gouetne them by thepren egmemences and techynges the which they be in every quarter of the pere for to frue the longer/ wpflper/and metaly:

The regement to: paymetyme Barche/Ipayll/and Bay.

Hypmetyme Shepators kepethem felle metely well clothed/nat ouer colde ne ouer hote as with lynlepwoylep dowblettes of fullya and gownes of a metely length furted with lambe most comente. In this tyme is good lectynge of blobe to suopde the eurli bomowes were gabered in the body the wenter tome. It fechenelles bappen in prometometris nat of his nature/but procedeth of the homoures gabereth ? the wynter palled. Prymety me is a temperate tyme to take medycynes for them that be corporat a ful of thecke humoures/to purge them. In this come they ought forto etc lyght metes chat refrestheth/ As thehens/ hypotes with Dergrous/botage/betes/polkes of egges / egges in mone forme/ coches/per ches/pekerelles/and all scaled epithe. Dipnke temperat wone/bere/of ale/fo that they be nac to Aronge ne ouer (wete/ for in this cyme all Cwete thynges ought wacto be bled/and a man oughe to flepe longe in the morning and nat on the dape. The thepardes have a generall regle of cultome to; all feafons/ that anapleth moche agapul. all infrimpiees and frekenelles/that natto lefe his appetpte for etynge/and neuer for to ete without honger. also thep lay ? all maner of flelle & fplibe is beeter rolled than loden/and they ben loden to brople them on a gyrbyron/or on the coles/and they ben the more hollomer.

The regement for the tome of somet/June/July/and Jugul. De Shepardes in somer ben cloched with lyght gownes and smale they; shyttes and sheres that they lye in ben lynnen/for of all clothes it is o coidelt/they have dowblettes of fplke/of fep/ozot canuas manerly ma De/A they ete lyghtmetes/shekyns with vergrus/ponge haves/ rabettes/lectule/purcelayne/melons/gourdes/coucombres/peres/ plomes/f luchefple the as are named afore. And also they ere of metes that retresheth. Also they ete lytel and often they breke they falt or dyne in the morninge or euer plon ne arple and go to louper of it discende and they ete often of the aboutland metes and fourer for to grue theym an appetpte. They ete but ired faite me tes/and refrance theym from feartchinge/they dinne oft frell he water for en with fugercandy/and other refresthyinge waters /a they do it always who they ben theilty faute oonly at dyner & fouper tyme and than they depute fee ble grene wyne/or fyngle bere/or fmal ale. Alfo they kepe them from ouer gre at trauaple/oz euer fozignge themfelfe/foz in this tyme is nothing moze gee nous than chauffynge. In this feafon they efthewethe company of women and they bathe themofte in colde water to al wage p hete of they bodyes ens forced by laboures. Alwaye they have with they mtuger candy or other fuger and Drages wherof they take lyterand often / teche bay in the mornynge thei force them by cowghyinge and frettyinge to boyde fleuines/ and boyde them about a by lowe the belte that they mape, a wallhe they handes with frellie water/thepy mouthe and byfage.

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The regement for heruelt/ Septembre/ Detobre/and Rouembre.

fe they; clothes ben a lytel warmer. I this tyme they do dilygence to purge and clenle them/and lettynge them blod to tempse thehumoures of they; dodpes. Fozit is the molte contagrous tyme of theyere in the whiche peryllous infyzmytees happeth and cometh/a therfoze they ete good and hollome metes/as capons/hennes/ponge pygpons that be gynto fire/a dzynketh good wynes/t other good dzynkes without makinge excelle. In this tyme they kepe them fro etynge of fruytes/fozit is a daunger cous lealon foz ares/a they lay that he had never ares y never ete fruyte. In this tyme they dzynke no water/a they put no parte of them in colde water/but they; handes a they; faces. They here they; hedes fro colde in the nyght amoznynge, and sepe natin the noone tyme and kepe them from over great transple/and endure nar to mothe hunger ne thinke/but ete whan it is tyme mat whan they; mawes be full.

The regement for wynter tyme/Decembre/January/& february. Shepardes, kal.

the theyardes in wynter ben clothed in thycke gownes of roughe cl othe he forne well furred with fore. for it is the warmelt furrens ge thatis/and cattes/conpes/ lambees/& byuets other thycke fur tes p be good a hollome. In the tyme of wynter spenarpes po cte befe/a bia wne/of harres/hyndes/t all maner of benylon/percryches/fefauces/hares towics of the couer and other mettes that they love belte for that is the lead to of pere of nature lufteeth molte great plente of bycarle for of naturall beet pis drawen within p body. In this tyme allo they brynke ofte fronge wines after they completion/ballarde wyne/oz ofep. E too oz the tymes in the wee ke they ble good furces in they metes. for this is the most pollome tyme of all the pere/in the which cometh no fyckenes but by great excelle & outrages Done to nature/or by eurll gouernement. Shepardes fay also that prometre me is hote and morite of the nature of apre complexion of the fanguine and that in the same tyme nature reiopseth and the pozes openeth/ and the blode fpredeth thorugh the barnes more than another tome. Somer is bote a bipe of the nature of the fyze/and complexion of colerphe/in the whiche tymeone. ought to kepe hom from all thonges that moueth to beet, all ercelle and bote metes. Deruelt is colde and dape of nature of erthe and complexion of melan? coly/in & whiche tyme one ought to kepe bym from boynge excelle moze than in other come for daunger of fockenelles/to the whiche that tome is disposed But wynter is colde a morte of the nature of water/and complexion of fleu matrke/than a man ought to kepe hom warme a meanely for to lyue in helth A Bere it ought to be noted & a man is made & fourmed of the.iii.elementes of the whiche one bath dompnacion alwayes about the other. Ind that man on whom the free dompneth is land colerphe that is to lay hote and bept. De on whom the apre bath bompnacion is lapb langupne/that is to lap bote & morfe. De on whom the water bath dompnacion is fard colde and morfte/ that is to far fleumatrke. 3nd he on whom the erth repgneth is fard melanco lpke/chat is to lay colde and dype. Dethe whiche complexions Chall be froke in the bearinginge of the physonomie more largely.

Ta regement of Shepardes of certapne thringes good for the body of man and of other druces thringes oppospte to the same. Lap.

Cood to; the bapne.

To [mell & fauour of mulke/and of quebples/of camamell to depoke were ne melurable/to ete fauge nat to mothe/to couer the heed ofte wallhenge of the handes and fece/melurable walkenge/ melurable llepeng/ to here sweet nogles of mentically of sengenge/ to ete multathe and peper/to smell the red role/and wallhe the temples with water of ted roles.

W Buyll foz the branne.

Al maner brapne of beeftes/glotony/bronkenes/late foupet/flepe/moche after mete/corrupte apre/anger/heupnes/to bucouer the heed/to ete foftely/to moche heet/to moche wakinge/to moche colde/melke/chefe/nuttes/to cte or thou be an hungred/bethenge after mete/oupons/garleke/great noile/to smel to a where cole/and moche sterynge.

Cood for the iven.

The red role/beruapne/rewe/fenell/salendpne/eufrage/pympernell/oceculi cristi/to plunge thene iven in clere water/ofte to loke on grene coloure/mesurable slepe/to loke in a farze glasse/ofte to washe the handes and fete/make the stomake wel defred/and to loke ofte on golde also.

Eupli foz the ipen.

Dowder/garlyke/onyons/hunger/lekes/wakpnge/e wynde/hote/ayze/colde ayze/dzonkenes/glotony/mylke/chefe/moche beholdige of bzyghtchiogis as wel reed as whyth/multarde/anone to flepe after meet/to moche flepopnge/to moche wakpnge/to moche lettyng of blode/colde woztes/smoke all thynge that is pepered/lecherp/an hote tyze befoze the spyht/eupl baken bzeo be/duste/to moche weppnge/al this is eupll toz the ipen.

Cood for the throte.

Dony/fuget/butter with a lytell falte/lycozas/to fuppe fofte egges/ plope meane maner of etynge a brikynge/a fuger canby this is good for p throte:

Eupli foz the th zote.

Adultarde/moche ipenge opon the breite/peper/anger/all fyred meetes/and all thynge rolled/lechery/moche wakynge/to moche reli/nioche drynke moche thirite/moche rennynge imoke of enlence/olde chele/or hete or colde & al thynges that be foure is nought for the throte.

Good fozthe herte.

Safton/bozage/laughpnge/iope/mulke/cloues/ galiggale nutmygges the red tole/the byolet lugget/mares befoze al other thynges.

Eupli foz the herte.

Denes/pelen/lekes/garlyke/onyons/beupnes/anget/brebe/to moche be fynes/crauayle/to brynke colde water after laboure/eupltybynges.

Cood for the fromacke.

Whed myntes/red roles/comyn/luger/lauge/wormwode/calamyte/to bo met euery quarter ones/ great.hunger/euery daye to frande after mete/and ofte walkpage after meles/euery colde thynge/galpagale/nutmygges/byne pger peperand mefurable flepe.

Eupli foz the fromache.

Mall (wete thyinges for they make the stomacke to swell/nuttes/olde these mylke/hony/maty of bones that be not wel soden/to ete or thou be an hunge ed to ete many sortes of meetis at one syttynge/to drynke or thou be a thryste shepardes.kal.

to ete brede that is not well baken/and all rawe fiellhe/ flynke heupnes/ and drede/thought/ouet great crauayle/flowpynge/fallynge/& all fryde meetes/ to moche bathynge after meet/& to moche castynge/ete whan thou arre ouet hote eyther of feuer of of trauayle/all mylke of beest is eugli saue of gotes.

Thor ache of the wombe.

Take tankey/rewe/and forhern wode/and cte it with falce fallynge whan

thou arte aftet and it well do it awaye.

T fozto reltoze the louet.

Take a quancyce of wylde canfer and stampe tr/and dypnke it with wyne of ale.tr.dapes of more/and be shall amende.

I for fatnes aboute a mannes hette.

Take the Juce of fenell and hone and lethe them both togeber tell that it be harde and ete it at even and at morne and it shall auopde soone.

for hardnes of the wombe.

Cake two (poneful of the Juce of pup leues and bypnke therof thre cymes on the dape/and thou shalt be hole.

If for wende in the ftomake.

Cake compn and bete ic to powder/and mynge it with red wync/& dipne heit lafte at nyght the dayes and he shall be hole.

I for the droply.

Take checke webe/elethers/ale and otentele/ and make potake ther with and ble it.ir. Dayes/and euery daye trellheand he fhall be hole.

E 3 good bypnke for the peltelence.

I for the peltelence/take and wallhe clent a felly rote and boyle it in whyte wone/tyll the one halfe be walted/and than goue it to plycke to drynke/and he shall breke out full of bladders as he were hrene or scalded with hote water and than they well drye and the persone ware hole.

There after foloweth the ititielementes and the ititicomplexions of man, and howe a in what tyme they repgne in man. Cap.

pre/free/Erthe/and Water. The rritis. houres of the dape and the neght ruleth Sangupne/ Colerphe/ Adelancoly/and flumatyke. Spree houres after mydneght blode hath p mayltep/e in p. vi. hour res afore noone coloure reggneth/and. bi. houres after none reggn. h melan coly/and. bi. houres afore mydneght reggneth the flumatyke.

Thus endeth the.iiii.elementes/and the.iiii. complexions of man.

There toloweth the governaunce of helth. Cap.

rer.

The Shispartes halender. Do wyll be hole a kepe hymicife too fychenes and resplie the Aroke of peltelence Let hym be glad and boyde all heuenes fipe wpched apzes/eschewethe prefence Df infect places/caufpnge the bpolence Dirnke good wrnes/of hollome incres take Smell (wetethynges/and for thy defence Walke in clene apre/and esche we the mystes blake I U i h borde fromake/outwarde the nat deelle Befenge by every with frie baue a fullence Delpte in gardyna/forthe great swetenes To be well cladde / Do the delegence kepe well the felfe from inconvenience A lewes nebathes/no fotourne thou make D penyinge of the pozes/this doch great offence welke in clene aparand eschewe the mystes blake. ur\adfodbuod adadugi Tite no rawe flethe forno gredynes and fromfrupte kepe thyneablynence Bullettes/and chekpus toz thepz tendernes Bte thou with laure/spare formone exspence Mergyus/byneyget/and the influence Df hollome lurces Joace undercake The moza wellepe/called golden in fentence Breatly belyeth agaynu the mylles blake. De helthe of body/couer fro colde the hebe Ete no rame meetes/take good hede here to ezrnke hollome wpne/fede the on lpaht brede with an appetpte/tyle from the mete allo with women aeged flellhelp have natto bo Upon thy flepe daynke nat of the cuppe Blad towarde bed/at mozowe both tho Ind ble never late for to suppe. and if it to be that leches bo the faple Then take good hede/to ble thyinges thre Eempozat dyet/tempozat trauaple Rat maipepous/foz none adueripte Meke in trouble/glad in pouerce By the with intell/content with sufplaunce Shepardes.Kak.

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The Suppointes Matender ..

Neuer grutchenge/mery loke the begre If pheloke lacke/make this the governaunce.

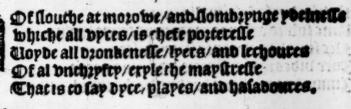
To enerp tale some grue thou no credence Be nat to halfp/ne sodarnip bengeable
To pore folke/do thou no brolence
Currers of language/of fedringemesurable
On sondry mece/nat gredy acche table
In sedringe gentril/prudent in dalpaunce
Close of tonge/of worde nat becepuable
To sape the best/set alway thy pleasaunce.

Daue in hate/mouthes that ben dowble Suffice arthy table no detraction have dispite of folke/that make trowble; Of falle rauenours/and adulation within thy place/fusive no desplion with thy housholde/it shall cause encrease Of all welfare/prosperpte and forson with thy nergyboures/spue in teste and peas.

De ciencip cladde/after thy estate
passe nat thy bondes/kepe thy promesse bly us
with three folke/be nat at debate
firste with thy better/beware for to stryue
against thy felame/no quarest to contrue
with thy subget to stryue it were shame
wherfore I counceple/pursue all thy spue
Ed spue in peas/and get the a good name.

A free at moso we and to warde bed at eue agapult mples blacke and appe of peliplence Betpme at malle thou that the better cheue fitte at the reflenge to do god reuerence dielpte the pose with entrer delegance On all nedy have compation and god thall lende grace and influence the to encreale and the pollellion.

Dutte no luttytes/in thy house at nyght wate of tere suppers/and of great excesse. Of noodynge heedes/and candell lyght



Pafter mete bewarte/make nat to longestepe Heed/fote/and stomake preserve ape from colde Be nat to pensyfe/of thought take no kepe After the rene/governe the housholde Suffre in tyme/in the right be bolde Swere none othes/no man to beggle In youthe be suffy/and sad whan thou arte olde No worldly iope/sasteth but a whyle.

Dependent at moso we/before there appeted Liere agre and walkenge maketh good bygelipor Between meles druke nat for no forwarde belies. But there or transple/gene the occasion. Duer false mete both great oppsellion. To feble stomakes/whan they can nat refraence fro thenge contracy/to they; complexion. Degreed handes/the stomake hath great payme.

This in two thenges/standeth althe weithe of soule and body/who lest them selve over to de grueth to man his helche and all surfectes/than he doth eschewe and that pre/to the soule is de we this recepte/bought is of no potecare of marster anthony/ne of marster hewe to all indifferent/tychest details.

Apeus: que creatozem nescie iniqua suum
Apeus: que creatozem nescie iniqua suum
An eterum toto lingua crucifigicur ozbe
An iter um paticur bira flagella beus
Factozem faccura suum simulante trzanno
Delictis factis beseritozba suis
Inde fames benit inde biscozdia tegnum
Inde cananeis pzeda cibuloz sumus
Inde pzemit gladius carnalis spiricualem
Inde pzemit gladius carnalis spiricualem





At vice verta spiritualiseum
Inc subito atropos predatrir occupat artus
Nec sinit vt doleat peniterm miler
Jure vides igitur or recta ligamina nectic
Immudus mundus her duo verba simul.

TEhus endeth the Phylyke and regement of helthe of Shepardes. 2 nd folometh they altrologye. Capitulo. Expi.



Elum celi domino tetram autem dedit tilis hoim. Hon mozeui laudabunceediezneg omnes qui delcendicin internii. Sed nos qui dis umus benedizimus dio. Quoniam videbim relos cuos opera digitozum ruozum lunam eritalizaque ru tundalti. Quia tubiccilti omnia lub pedibus noll cis oues t boues dimerlas inluper er pecoza campi. Clolucres celi et pilo ces maris qui perambulant lemitas maris. Bomine dominus nollet. Pado mirabile eli nomen tuum in diniuerla cerra.

Ho that well as Shepardes that kepeth thepe in the feldes with out knowing any letter: faufe oonly by some figures that they make in lytell tables of wood have knowlege of the mounges & propryeces of the heuens. And druers other thrng conterned in this present compost a kalendre of Shepardes the which is erts acte & composed out of they? kalenders & put in lettre/so that eche may come piplea knowe as they by thiges abouelard. firthe one ought to knowe what p tygute 19/p desposicion of the worlde/the nombre to ordre of p elementis/& the mournges of p thres appertentet to be knowen of euery man of frecon dyció a noble engyn: for it is a farze thynge/delectable profytable/a honelt/ a ther with it is necessary to have druers other knowleges in especial for the altrology of Shepardes/whiche theweth howe p wo; loe is rounde as a ball. and after wyle men lay there is no thynge lo rouve as it. For it is rouver that any thige artifyeall. And moze over in this worlde we feno thynge ne never thal pie fo Jufte a egally rounde asit felte is/a is copoled of pheue a the.iii: elemetfin. D. paprecipal pareres. Aterry a plone ought to knowe b perthis ? p mpodes of p worlde for it is p heureft elemet. Upo p erth is p water of plee but it couereth nat al perche/to theoe that me a beltes map loue therin/a the partye that is producted ig called the face of the erch/for it is as pface of ma alwayes bucquered/and the partye that is couered with water is as phodp of man that is clothed and hydde. One the water is the apze that encloseth & erche and the water/and is deupded in the regyons/one is lowe where as en habyteth beeftes & b. vzbes/an other meane where as ben the cloudes/the whe the make himprestrone as lyghtnynges/thonders/& other/& is alway colde the thirde is the byell/ where as is nepther wynde ne rayne/nor cempell/ne other unprellion/a there be fome montaines patteineth buto it/as is Dlyne pus that recheth the hyell regyon of the apze/a the element of fpze mounteth buto the fape and the element fubstapneth the fapes as p pellersoz beames fullepneth a houfe. Defuche mountannes is one in Affiche named Achlas: After that is the element of type that is neyther flambe ne coles/but is pure & mupfyble/for the great bapghones, for of fo moche asp water is moze clere & lyght than the erthere the apre more clere and lyght than the water of fo mos the the free is more clere/lyght and faprer than the apre/a the three in cours volent ben clever/lighter/& farzer than the trze/the which courneth w thema uvinges of the benens/and the next renyon of pape allo/in the whiche is ens gendred cometes that ben called ferces for that they ben thonginge & moueth as the ferres. After the favinge of fome Shepardes projets inuy fyble toz his fubtrire a natio; his clerenes for of as mothe as a thringe is more clere? of fo mocheit is etje moze bilpble? for whe fe the fapes well bucnat p fyze/for it is our moche moze subtyl than papze pis inupiphte for the same cause/the erthe a the water ben thycke/and therfoze they ben bylyble. The layes ben eperagrand manertee.

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neveher propriely betty ne lyght/ harbene lotte/clive ne barke/hote ne colde/ Iwete ne foure/coloure ne foune/ne fuche other qualvees/ faufe that they be hote in bertue/for they may cause heet here byneth by they? lyghces/ mouph ges/& influences/and ben improprety hardy/for they may nat be deuybed ne broken. Ind allo they ben improprely coloures of lyahe in fome pepes/ & ben thycke/as ben'the partyes of p fterres. In the whiche there may no fterre ne other partye be abuilted and put to/noz none may be demyny thed ne taken awaye & they may neyther encrease ne ware leste/or be of other tygure than counde/ne they may nat chafige/enprayre ne ware olde/ne be corumped ne altered/but in lyght vonly/as in tyme of the eclypfe of the fonne a the mone/ ne they may nattell & flande ftyll/ne tourne any other wple/later ne fooner/ in partye ne in all/ne behaue them other mple/than after thepz compu cours but by mpracle brupne/and therfore & ferres a fapes ben of another nature than the elementes and the thrnges of them compoled the whiche ben trans mutable and corruptable. The elementes and all theng of theym composed ben enclosed within the firste skye/Anthe polke of an egge is enclosed with in the whythe/t the firste thre is enclosed of the seconde/and the seconde in b thir de/and the thirde in the fourthe/a fo of other. The firste fape nert the eles mentes is the fare of the mone. Pertitis the fare of Deveurp. Ind nert it p Charles Than is playe of the fonne. Chanit of mars. Chan that of Jupiter/and after it of Saturne. Ind thus hen the fapes of the planettes af cer they? order. The enghe lave is of flerres fred/a ben called to fo! that they moue more regulerly and after one guyle than the planettes do. Than aboue that is the firste mobyle/in the whiche nothenge appereth that Shepardes mayle. Some theyardes lay that about thele.ir.faves is one immobile/for it tourneth nat/and about that is one of wilfall ouer the whiche is the lave imperpall/in the whiche is the throne of god/of the whiche fare Shepardes ought nat to fpeke/but oonly of the firste mobyle/ and that is conterneth all togyder called the worlde. De one thynge they meruaple moche/that is howe god hath distribued the sterres that he hath put none in p nynthe skye and bath put to many in the erght Thre/that they mare nat be nombred and in eche of the other. bit. but one ponly/in callyinge the forme and the mone fler res/as appereth in the fraute bereafter. sumamaufranala ator

Thereafter the great mayler Sheparde the meth more played of the.iiu. elementes/and of tymylytude of the erthe/and howethat enery planet is one about an other and celleth whiche of them ben make lyne/as these fyue Sacture/Jupicer/Mars/Sol/and Mercury. Indoftwo feminene/as Clenus and Luna/and whiche of them is northly or southly/and whiche ben or year call or acceptentall. Capitulo.

De the mounges of the lapes and planettes.

Ome mouynges ben of the skyes and planettes that excedeth p but derstant rage of Shepardes/as the mouvage of the framament/i the whiche ben the sterres agapast the firste mobple in an hondred pire one degree/and p mourage of the planettes in there episticles of the whiche howe well the Shepardes ne nat priorast of all/perther make no mencyon here/sozic sussified them oonly of two /wheros p one is from organization the occupient about the erthe/and from occident in p organization of the date is called p drumall mourage/that is to say that it maketh from daye to daye. This, hours by the whiche mourage their. Skye that is the first mobyle draweth after and maketh p other skyes to courne that ben budet it. The other mouement is of the bii, planettes/and is from occident to offent about the erthe/and from offent into the occident budet it/and is

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ilu. one Sa nus ren crii.

concrary to the firste and ben the two mournaes that Shevardes knowles geth/and ho we well that they ben opposites/pet moue they contynually and ben pollible as it'is (we'ved by example. If a flyppeon the fee came from ory ent into occodent/and that he of his owne mournge went in the Chrope fofte ip to warde or pentchis man thuld move a do while mournae wherof one thuld be of the lappe and of hymfelfe togyber and the other shuld be of hisowne mournge that he maketh foftely towarde ozpent. Semblably the planettes ben trasported with they? Thre from orpent into occybent by byurnall mo upnge of the firste mobyle but later and other wyle than the fored flerres by that, that eche planet hath his propre mournge contrarpe to the mournge of fterres/for the mone maketh a courfe lelle in monthe aboute the erthethan a ferre fpred/& the fonne a courfe leffe in a pere/a the other planettes in certay ne come eche after the quantyte of his mournge. Chus it appereth o the plas nettes moue.it.moupinges. Some theparbes fap/pole by pmagpnacpon that all the fages leafed to move of the bapir mournge/ the mone wolde make a courle in goynge from the occydent into the orgene in as mochetyme aslas feth nowe. prbii. dapes/and. biii. houres/t Deccury/ Clenus/t Sol molde make I lyke maner courle in p space of a pere/a spars in.ii.pere oz therabout

and Saturne in trepered of theraboute. For now they make they course of revolucions/ a accopylishe they propre moupages in the ty me here named. The propre moupages of planettes is not strepte from occydences of pences strepted one application that she planettes one application of the second of the soprate of the soprate in published the course of the soprate in published the che. The surfaces of the soprate in published the che. The surfaces of the soprate in published the che. The surfaces of the soprate in published the che. The surfaces of the soprate in published the che. The surfaces of the soprate in published the che. The surfaces of the soprate in published the che. The surfaces of the soprate in published the che. The surfaces of the soprate in published the che. The surfaces of the soprate in published the che.

nettes tergneth.

Of the equipoccyall a 30dyake that be in the ir. Three that conterneth the frimament buder it. Lap.



A the concaue of p fielt mobyle thepdes ymageneth to be p.ii.cercles/

and they ben there royally the one is as small as a threde / it is called eques nocceal/and the other is large in maner of a gradle/of as a garlande of flour res/whiche they tall the 300 pake/ and thefe two cercles desipoeth the one # ? other egally/but nat frepight/ for the sodyake croffeth crokedly/ and the pla ces where it croffeth ben i and equinocchallen. For to binderstande the equip noccyal/we le fentybly al y thre course from orvent in occydent/z it is called the Daply mournge or briatnall/than oughs one to ymagen aftrepghe lyne & palleth chorough the myddle of the eith companie from o one ende of the three to the other aboute the whiche lone is made this moulinge and the two endes ben two pornecs in the flipe that moueth nat/and ben called the voles of the worlde of the whiche one is over de by the flerre of the northe that alwayes appeteth to be/and is the pole artphe or feptemetronall/as the other is bus ber the erthe alwayes by obe called the pole antercyke/ oz pole aufrail/in the myddes of the whiche poles in the trafte mobyle is p cercle equynoccyall east ly before in the partye as in the other of the laps poles and after this tercle is made and melured Darly mournge of rring, boures that is a naturall day and it is called equenocceall/for that whan the forme is in it that bay and o nyght ben egall thoyugh all the worlde. The large zodyake as lapdie in the firste mobyle/alloicis as a gyzdle manerly frauted and fet with ymages of france entrapled tuberly and well composed and fette with free fettes as (bynynge carbunck of preceous gemes full of great bertue/let by mayltyle trade nobly acutaed/in the whithe 30dyake be.iiii.pzyncypal poyaces/that ocupoeth them egally in. tit. peres. One is bre called the folliree of fomet/ which whan the fone is entred in Kancer/itis & logelt day of lomer. Inother is lowe called the follipce of writer whiche is whan the fonne is entred in Capzicoane/than is is the Chorcelt Dape of wynter/and meane called courno spall of beruelt that the fonne entreth to Libza in the moneth of feptembre. And the other is called the equynoccyail of pipmetyme that the fonne entred in Aries in the moneth of marche. The whiche. iii. partres deupded eche ur threegall parcpes maketh.rit.parcpes/that ben called fromes named. Aries Caurus/Bemint/Cancer/Leo/Citrgo/Libra/Scorpius/Saguarius/Car pricornus/Aquarius/and Bifces. Tres begynneth in the equpnoceral and croffeth the 30 byahe/e whan the fonneis there it begynneth to beclyne/ that is to fape/approchyinge feptemeryon/and to warde be it ertendeth to the orpe ent. Than is Caurus feconde/ Semini the thude/and fo of other as the tpe gure hereafter theweth. Alle eurtp fygne is deupded in. rrr. begrees/and be in the 30d pake. ECC.lr. begrees/and enery begree beupbeb by.lr. mpuntes eucry monute in.ir.fecondes eucry feconde in.ir.thyides/and this deuplyou luffect for thepardes. hand if ichancen lab

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Charlen in the full mance chariff be rathern no Dere folo weth the Rotye of the pit. legues, Cap



es/a of largenes twelve/p whiche largenelle is beupded big mpodes bi. Der grees on the one lygne/and. Di. on the other/ and this develon is made by a lyne named experience is the wave of the lonne/for the lonne never departeth under that lyne/a thus is to alway in the mpodle of the sodyake/but p other planettes ben all waves on the one lyde/or of the other of the layd lyne laute whan they ben in the heed or in the taple of the dragon/ as the mone p palleth twees in a moneth/and if it happen whan it reneveth it is eclipsed p some and if it happen in the ful mone a that it be right under the nadyr of the some it is generall eclips/and if it be but a partye it is not seen. Whan it is eclips

of the fonne it is nat generall thorough all & clomates but oonly in some but whan it is eclyps of the mone it is generall over all.

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Of two great cercles/that is to lay one merybyen/and the other ozyzon that interlequeth the one the other/and croffeth directly.

Erpopen is agreat cercle ymagened on the lape / whiche pallety by the poles of the worlde and by the point of the thre right ouet out heedes/the whiche is calleth zenych/and whan plonne is co men ouer fro oppent buto that cercle it is mpobape/and therfore is called meryopen/a the balfe of that cercle is ouer the erth/a & other under it palleth by p popul of myonight detectly opposite to senich mhan the fonne toucheth the partest p certle it is mponyght/t if a. ma go to warde orpent or occadent be bach newe merpoien and therfore it is fromer invodave to them that be to wat de ozvent than to other/if a man frante fivil/ his merroven is one light/or if be go towarde mydday or leptemerron but it he five he hath other zenyth/a thele two cercles croffeth directly. D zven is a great cercle that deupoeth the partpe of the fave that we le from b we fe nat and Shevardes lay if that a man were in a playne countrebe shuld se inflip halfe of the lape/the which ether cal there emploety/that is to lap half effecte and papeon is toynginge night to the erch of the whiche oayzon & centre is the mipdle and is the place in the whiche we benthus eche is alwayes in & mpd bes of his ozyzon/and zenych is the pole/and as a man transposteth hym fro one place to another/he is in the other places agapult the lave a bath other se noch a other ozvion/all ozvion is ryght oz oblyke. They have ryght ozvion o haboreth buber the equipoccoal/a haue there zenoch in the equipoccial/for they ozpron interlequeth & deup beth the equynoccyall even by the two poles of the most de sin suche wyle that none of the poles of the worlde sis reyled abo ue thep2 03p20n/ne dep2 gued under it/but they p habyceth other where than buder o couprocepall hauether 2 03p2on obiphe/for ther 2 03p2on foloweth & beupbeth the equipoccyall fpdeway/& natright/ and there appeteth to them of altrmes one of the poles of p world repled about thep 03 220n/a the other ben ever hydde/so that they se them nat/inoze oz leste after dyvers habytacio ons and after that they be of fernes fro the equipocciall and 5 more that & one pole is repled the moze to the ozpron oblighe and the other pole deproued and it is to wete that there is almoche dillaunce fro the ozyzonon the pole/as is fro the sength to the equynoccial/and that senich is the fourth parce of me rybren or the myddes of p bowe dyurnall of the whiche the two endes be on the ozyzon. And also that of p vole buto the equipoctial is the fourth narrow of all o roundenes of plages/and also of the merpopen cercle frehe it palleth by the poles and croffeth the equipoccial oprecely. Themple of the ospion of Barps after the opppnyon of Shepardes/ ouer p whiche ogrzon they fap Shevardes.Kal.

that the pole is repled. rlir. degrees / wherfore they fay also that fro the zempch of Darys buto the cournocceall be rlir degrees and that fro the officen but to the sength whiche is the fourth pere of b merpoyen cercle be.lyrre degrees and foo the pole to the sength be.rh. Degrees/& fro the pole buto the foffee of fomer be. Ibii. degrees and fro the follepee buto the equipoccipall ben. triii. begrees/there be fro the pole buto & equipnocepall.lerre. Degrees/and is the tourth parte of the roundenes of the thre from the equipnocepall unto the fol Apre of wonter be. rrini. degrees/and fro the folloee butothe ozveon. rbiti. E bus that the equipoccyall be repted over the ozpron.rit. Degrees/and the foldyce of fomer.lini.degrees in the whiche foldyce is the foune at phouse of noone the longest dave of somer and chanic enereth into Cancer & is molt netell to our habytable partyes that may be. Ind whan p fonne is in the foly Arce of wonter the shortest days of the pere at b hours of noone it entreth inco Lapricornus. Ind the lapd f litree is nat repled ouer & ogreon of Darys but but. Degrees. The which elevacions & revivnges a man may fynde playnly to b ke knowe one oonly/a in every region in lyke wife a ter the Tytuacion.

Tof the two other great cercles of the lape/and foure fmall.

Wo great cerdes ben on vikpe named coloures that beurdeth vihp es in foure egall partyes & croffeth they felf directly the one paffeth by the poles of the worlde/a by the two folfrees/a the other by the poles also a by the two equynoccyalles. The firste small cercly is called the cercle artise by cause of the pole 30 by ake aboute the pole artyke, and his lyke in to his op posper named the cercle ancertyke. The other two benamed troppkes one of fomer and the other of wynter. The troppke of fomer is cause of the folip ce of foncer beginninge of Cancer/and the tropphe of wynter beginninge of Capacoane / ben egally distaunt one cercle fro the other. Dere ought to be noted that the diffaunces of the pole artifle to the cercle artifle /and the diffa unce of the troppke of fomer to the equipnocty all and that of the equipnoctial to the cropphe of wenter/and fro the cercle ancerephe to the pole ancerephe be unite agail eche of triu. degrees an halfe or there aboute than of distance fro p equynoccial to p cropper of fomer/a fro p cercle artife to pole make togp der rivu degrees. The whiche take a wave of the quarter bytwene the pole and the equynoccyall/ where as ben. lrrrr. Degrees/ (aue that there abydeth. rliu. that ben the distaunce bytwene the tropphe of wynter and the cercle and cerephe and thefe cereies ben fapo lycell for they be nat fo great as the other/ neuercheles they be deupded eche by . C.C. lr. degrees as the greatelt.

Of the rylynge and resconsynge of the sygnes in the 03970n. Capitulo Firb.

3p2on an emploery deffered/for 03p2on is the cercle that Deuided p partye of the fare that we fe from that buder the erth that we fe nat. Also ozpron is a cercle that moueth nat/but as we moue tro one place to an other/but emploeep tornecd contynually/for one partpe epleth and mounteth ouer ozpron/and the other parte rel confeth & enereth buder it/thus ozpzon freeth ne rescondeth/but that that co meth oboue ryfeth and that whiche goth under resconses himery open also ri feth nat ne resconseth. Egypnocepall is the dyurnall cercle that cyleth and re fconfeth regulerly/as moche in one houre as in an other/& all in . rrini. how res. 30 Dyake the large cercle and oblyke wheron p lygnes ben cyleth and cer sconfeth all on a pay naturall/but nat requierly/foz it ryleth moze in one bou te than in an other for that our ospron is oblyke/t deupdeth the 30 dyake in two partyes/wherof one is ever over our ozpron/and the other buderneth. Thus halfe of the sygnes ryseth ouer our ozyzon every day artyspeyall be it Thorte or longe/and the other halfe by nyght/wherfore it behoueth that in the Dapes that be shorter than y nyahres the spanes ryseth sooner, and in longe Dapes moze at lepfer/and thus the 30dpakerpfeth nat regulerly in thefe pare tyes as the cournocciall/but there is dowble varyacion tozhalf of p zodrake that is from the beginninge of Aries buto the ende of Clugo all togrder tas beth as moche tyme in rylynge as halfe of the equynoccyall that is by it. and they begynne to tyle in a moment/and ende in a momentallo. But this half of the zodyake ryfeth fooner in the begynnynge/and this balf of the equynoc cyall moze at lepfer/and this is called thepz oblyquement. Also the other half of the 30 dyake/that is from the begynninge of Libra buto pende of Bilces/ and haife of the equenoccyall that is by it begenneth and leueth to trie togge Det/but the equipocepall in that party in the beginninge tyleth fooner/and the 30 by ake more at lepfer/and this is called triping directly. Ind why there that rpleth fooner the equynoccyalioz the zodyake/ per alwayes they ende toa grder. Erample of the two mournges afozelard/as if two men wentfrom London to wyndfoze and beparted both togpber/and that at the begynnyns gepone go fall/a the other loftly/ he that goth fall thuld be fooner in p mpde way/than the other/burif he that went fall to the myd way go loftly/ and the other falte/they thall be both atones in wyndfoze. Tile the halfe of the 300po ake/from the bearnnynge of Cancer/buto the ende of Sagreary in tylynge berech more than halfe the Loupnocepall fo that this halfe epfeth all erghes the other halfe of the 30 byake tyleth oblykelp.

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Dethe deuploens of the erthe/and of the regrons. Cap. prrbi.

Shepardes, Kat:

k H



Irfte of we fpeke of f ferres & knowlege that Shepardes ba ue/we well lape of the opuplion of & erth/a of his partpes after they opp nyon, wherefore it is to be noted be the erth is rounde/and therfore as a man goth fro one countre to an other he ha th other ozpzon than he had/ a there apperech other parce of the lare/aif a man went fro leptemtron frepte to warde mydday the pole artyke to hpm thall be lette repled that is to fap more nyghe approchange to the erth tif be went cotrarpwpie it shulde be moze repled/p is to lay apperpage by aber/a therfoze if he wet to warde mi

Doap bnoer a merydee p the pole artyke were lelle repled ouer his 03pzon bp the.rrr.pte of one of p. bt. parce of parke merybyen/he fhuld palle p.rrr. pte of the. bi. partpes of halfe of the circupte of the erth/& to hym the pole thuid be leffe repled by one Degree/oz to & contrary toll it were moze repled of one Des gree/than hefhuld palle one begree ofthe cercupte of the erthe/ of the whiche all the begrees togyber ben. C.C.ir. and one begree of the etch conterneth ritileges & ahalfeoz there aboute & cuerp lege is.u. mple. Ind as the fpere of the thre is deur bed by p foure leffe cercles in frie pepes called 30nes/10 p erch is be up ded into fpue regyons/ Wherof the firth is betwene p pole artehe A the cercle attyke/ beleconde is byemene p cercle attyke & p tropphe of los met/The thirde is bytwene p cropphe of lomer & p tropphe of wpiter/ Che fourth is bycwene to tropphe of wenter a the cercle ansertyke/ The fyfth by emene the cerle ancercane a the pole ancerer he. Dt che whiche parcres of the etch fom e Shepardes fay that y firfte a the frith ben unhabytable/fc; thep? ouer great coldenes foz they ben to ferre from plonne. Che thirde that is in the mybdle is to nere bider the way of the fonne/ais inhabitable for p great here. The other ai. parcpes/the feconde & the fourth be nat to nete ne to terre tto the fonne/but be moderate in bete and colde/and thertoge they ben haby table if there be none other lyttyng/and pole that it bettue/yett is nat polly . ble to palle ouerthwate the regron under the wage of the fonne called zone comed to go tro the feconde to the fourth for fome shepardes wolde haue palled that wolde have the wed of it/wheretoze they lay that there is no regyo habyted but the leconde wherin we and all other ben.

Of the variation that is for dyuers habytacyous and trepons of the erthe. Lan.

pepardes lap that if it were pollpble that the erthe were enhabyted al aboute a pole of cafe o it were so tirtle they that inhabite under the equynoccyall have alwayes the dayes and the nyghtes egall and have the two poles of the worlde at the two corners of there of your and mar fe al the the ferres whan they fe the two poles/t & forme paffeth twees in a pere ouer them that is whan it pallers by the equynoccialles. Thus the forme is to the the one halfe of pere to warde the pole artiphe /t the other halfe towarde the other pole a therfore they have two wynters in a yere wrong great colde one is whan we have wonter a the other whan we have somer. Semblably they have two somers one is in marche whan we have verme trime to the other in Septembre whan we have beruelt a by this they have, iii. folltrel two bre whan the sonne passeth by thepr venyth/ & two to we whan it beclyneth one way or other/& thus they have foure bmbres or Chadowes in a pere/ for wha the some is in the equipocces twees in a pete in the morninge they? I hado wes ben in the occydent/and at nyahe in the orpent/and than at noone they have no shodowes but whan the sonne is the france septentryonalles they? Chadowes ben towarde the partyes of plygnes merydyonalles/A lo agapno warde: secondly they that enhabyte bytwene the equynocciall and the tros pyke of somet/have in lyke wyse two somets a two wynters/and foureshap Dowes in a pere and they have no difference of the typite faufe that they has ue longer bayes in lomer/& (botter in wynter/for as p eguynoccyall lengeth in lyke wyle doch the dayes of somer and in that partyeof the erth is the first clymate a almoste balfe of the feconde/and is named araby wherin in Ethys oppe. Thirdly they that enhabyte under the tropyke of somet have the sonne ouer they heedes the daye of the folly ce of fomer arnoone they have they 2 thadower (maller than we have and there is a party of Ethpoppe. Fourthly they that ben byt wene the tropphe of lomet and the cercle artyke have loger papes in somer than the aboueland in as moche asther be ferther from the equipoccipall/and thoster in winter/and they never have of forme over their bedes/ ne cowarde leptemerron/ and that partye of the erthe we enhabyte. Frithip they that enhabete bnoer the cercle artehehaue the eclyptehe of the 30dpake to thep; 03p2on/a whan the fonne is in the folltpce of fomer it refed feth nat/and thus they have no nyght/but naturall dapes of .xxiii. houres. Semblably whan plonne is in plollty ce of wyncer it is naturall bay whan they have conce nually nyghe and that the fonne tyfeth nat to them: Syrthy they that ben bytwene the cercle actife and the pole actife hauem fomer by ners naturall dapes that ben to thepm one dape artyfycpall without night. Ind allo in wenter be many naturall dapes / which is to them alwaies night and the moze that it approcheth the pole the moze is the attpfy chall bare of fo met longe/and durech in some place a weke/in other a monthe/in other two in other thre/in other more/and proporcyonally on the is greater) for some of the lygnes ben euer on they ogpten/and lome alwayes buder/& as longe Shepardes.Kal'. k m

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de the some is in the spanes aboue it is dare/t whyle it is in the spanes due detenth it is nyght. Seventhly they that enhabyte right under the pole have the some halfe of the person theps officenthabyte right under the pole have the some halfe of person theps officend have contynuall dare/and pother halfe of person the spanes, diaboue/t. vi.byneth/ wherfore whan the some is in the spanes that ben hye/t towards them they have contynual dare. And whan it is in the spanes towards maddage they have contynual nyght and thus in a person have but one dage and one nyght. And as it is sayd of that parties of the erth towards y pole artyke a man may binderstands of the other halfs and of the habytacions towards the pole auterryks.

Dyuption of the erthe and oonly of the parte enhabyted.

Departes and other as they deupdeth ferth habytablein. vii. par epes that they cal clymates and the bramero9. The feconde clymate Dpacpena. The.in.Dalprandipe. Cheiiii.Dpachodes. Che.b Cipo mace oparomes. The. vi. Dabozillines. Ind the. vii. oparipheos/ of the whp the ethe hath his longytude betermpned and the latytude allo and the never they ben to the equynoccyal the longer they be/a larger/a procede in longoti De from orpent to occedent/a in latertude tro mendage to leptemtron. The firste clomate after some spepardes conteneth in length balte of the cyrcuite of the crebe/chat is two honded thousande/and. wis.houded mple/ a it hath an hondred thousande/and.ii.hondred mple of lengthe. The seconde/a fo of the other/for the lellyinge of the erthe compage towarde leptemtron. To buderstande what a clymate is after the fayinges of theyardes. A clymate is a space of erthe egally large/wherof the length is from ozpent to occybent/ the brede is comige fro myddape and from the erth enhabytable to warde b equinocciall diampinge to leptemergon/ as moche as an hozolege of clocke chaungeth nat. for in erch habytable the clockes chaugeth. bii.tymes in the brede of the clomates/it is of necellote to lay that they ben. bii. and were the parpacpon of hozoleges is/there is the aduerlyte of cipmates how be it plus the parpació proprety ought to be taken in the myddes of the clymates/and nat at the begynnynge in the ende, for the prorrmpte & conuenauce the one of the other. also one clymate hath alwayes a daye artyfycyall of somer show ter or longer than another clymace/a this dape the weth the difference in the mpddes of euerp clymace/better than in the mpddes of at p ende/the whiche thringe we may lenlybly knowe at ipe/and therby iuge the difference of of cly marce, and it is to be noted & binder the equipnocepallthe Bares & the night in all tymes ere egall ethe of. ris. honces but compage towarde leptemtron the bares of lomer lon geth/ and the wynter bares (hozteth/and of moze that one approcheth leptemeryon the more wareth the dayes in luche wyle that at the fone of the lafte clymate the dapes in fomer ben longer by thie houres and

an halfe than they be at the begynnynge of the firste and the pole is moze rep led by errydic degrees. It the begynning of the firste clymate plongest day of lomet bath.rii.boures and.rlb.mynutes/and the pole is repled on the oap con.rii.degrees and.rlb.mynutes/and in the myddes of the clymate the lon gelt dave hach riti.hopres/and & pole revied . to . degrees/a the lacrende du reth buto the longel day of fomer that is rin houres and rb.mphutes and the pole repled, pr. begrees and an halfe/the whiche largenes is CCC.rl. mple of erch. The feconde clymace beginneth at the ende of the fielte/and the myddes is there as the day hath. riii. houres & an half. and the pole is repleth ouer the ozyzon. rritti. bearees/and.rb. mynutes. And the larreude dureth Duto there as the longest day hath.riut.houres/and.rld.mynutes/4 the pole is tepled. rrbit. degrees and an halfel and this largenes concepneth of erthe LECE.mple iufte. The thurde clymate begynneth at the ende of the feconde a the mybdes is there as the dave bath.ritt. houres/a the pole is repled.rrt. degrees and.rib.mpnutes/& the latitude extendeth buto there as the longelt Dape hath:riiif.houres and.rompnuces/and the pole is repled.rriu.degrees: and.rl-mynutes. Chefourth clymateatthe ende of the thirde a the myddes is there as the longest dape hath. tiii. houres & an halfe/and the pole is repo led.rr bi. degrees and.rr.mpnutes the latytude buteth buto there as the long gell daye hach.rifi.houres and.rlb. mynutes/and the pole is repled.rer. des grees/and the largenes conterneth of erthe. C.C. mple. The fyfth clymace begynneth at the ende of the fourth/& the myddes is there as the longelt days bath.rb.houres/and the pole is repled.rli. degrees and. rr.mynutes/and p lacreude dureth buto there as the longest dape hath.rb. houres and.rb.mp. nuces and the pole is repled. Ilui. degrees and an halferand the largenes con terneth of erth. C.li.myle. Ebe. bi.clymate begynneth at the ende of the tyfth and the myddes is there as the longelt daye hath.rb.houres & an halfe/ and the pole is repled over the ogyzon. rlb. degrees/and. rriti. mynuces/of o whiche the largenes dureth buto there as the longest daye hath. rb. houres & klb.mpnutes/the whiche largenes conterneth of etthe. C.C.ru.mple. Ebe. bil.clymace begynnech at the ende of the lyrte/ and the myddesis there the longest daye hach rbi. houres/and the pole is repled, ubiit. degrees and .lr. mynuces/the latytude extendeth buto there as the longelt day hath.rbi.bous res and.rb.mrnuces/and the pole is repled.l. Degrees and an halfe/ and the largenes of erche concernech. C.lpp bi.mple.

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Tameruaplous confederacpon of the great onderstandinge of Shepardes.

f cale were after the length of p clymates one myght go aboute the etthe fro oppint to occiden to his tirtle place/some Shepardes lap p this compatte map almost be made. Saipnge p if a man went this compatte in. xii. natural dapes goinge reguletly to warde occidet/t shepardes. kal.

began nowe at myddaye he shuld passe every dayenatural the.xii.parte of the circupte of the erthe/t ben.rrr.begrees/wherof behoueth of the fonne ma he a courle aboute the erth/a.rrr. Degrees ferther or he be recourned on p mo to we at the mery byen of the fard man/a lo the fard man thuld have his dape a nyghe of rebi.houres/& Chuld be ferther by the rii.parce of a naturall taze than if he refted hom wherfoze it foloweth of necespre fun. rii. naturali day es the lapo man thuld conly have but.ri.dapes/t.ri.nyght a fom what lelle/ & that the fonne fhulb lyght hym but.ri.tymes/t tefconfe.ri.tymes/for a.ti. Dapes/a a.ri.nyght/ euery day a nyght of. rrbi. houres maketh.rii. naturall Dares eche bay of. rriii. houres. By femblable confideracion behourth pan other man that shuld make this course gopnge towarde orpent have his day e nyght thorter than a naturall day by.ii.houres/than his day a nyght thuld be but of. ri. houres. Than if he made this course in lyke space / is w lap in En. dapes a lom what moze. Thus if John made p courle towards occydent and Beter towarde oppent / & that Bobert above them at the place fro whes they departed of one as foone as the other and that they mete at Robert both toge der. Weter wolde fage that he had two dages a two neghtes moze than John/und Robert that hath tefted a bage telle than Beter/and a bare more than John howe well that they have made his course in git naturall dayes og an hondred/og in .r. pere/all is one. This is a plefaunt cofiberacion amon ge Shepardes howe Johan and Peter arqueth in one lelfe bare/put cafeit were on condage. John wolde cap it is facerdage. Heter wolde fap it is mone dape and Bobert wolde far it is sondape.

feer the abourlaph thrnges here well we fpeke of fome ferres in per tyculer, and firthe of them that shepardes nameth the pomell of the three of fictie of i northe/wherfore we ought to know that we le lenfyble f Thre courne from orrent to occopbent by the opurnal mournge/that is of the firste modeler whiche is made on two porntes oppospees that ben the poles of the (hpe/of the whiche one we fe and it is the pole artphe/a the other wefe nat/char is the pole antecephe of of mpddage/whiche is always hpdde bnder the erthe. By the pole artyke that we le is the flette most eapproched that the pardes call the pomell of the lape/the whichethep lay to the highest and most thedfall from be/and by the whiche they have the knowlegethat they have of the other Aerres and parties of the thre. The Aerres that ben by the fard por mell gonever boder the errher of the whiche ben the fletres that maketh the charput and druers other but they that ben fette from it gothe fomtome bu ber the errhe as the fonne/the moone and other planettes. Ander this pomel directly is the angle of the tribe in the place where against the some is at p house of myonyghe.

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Tries is a logne hore and depe that gouerneth the heed of man and the face and the regrous Pabplane Percept Araby. Ind lognefeeth small crees and but be being at the roi. degree exects a steet fixed named Indiamed of Superior of parties of the sector of the feether boom the begin ked the sector of deudured of mansters of the sector of derivers some of Impirer fought with his swerde against the sard monster and sewe it. Indich at the sard Indiament of description den indiager of person of the superior description ben indiager of person of the superior description. It is sisthe explanation of the sound a the regarde they served and description description where he is most a gree, and description description where he is most a

Eaurus hache the trees/plantes/and pmpes/and governeth of man the necke and the theore boll/the regions Ethpopy/Egypt/a the countre aboute a butter the treis. Degree ryleth a flerre freed of p field magnytude that she pardes call perfeus sone of Jupiter that smore of p heed of Apedule p made all them to dye that behelde her/p by no maner they myght eschewe it. She pardes say p whan Mars is consoned with this sterre/they that ben borne whose the constellation shall have they hedes smyten of it god shapenat remedy/a someome they call this sterre losde of the sweete/a sygure hyma man naketh with a sweete in one hande/a in the other p heed of Apedule a loketh

nat on it. and Caurusis the craftacion of the mone in the thirde begree.

Of Dzyron a sterre tyred and the felawes.

Comini sygnyfyeth large/good courage/wu/beaute/clergye/and gouers with of man p shuldres/armes/and handes/and the regyons Juges Irmony/L artage/and hath the small trees. Ind budge the region Juges Irmony/L artage/and hath the small trees. Ind budge the region, degree tyleth a sterre tyred named Dzyron/and with it.xrxbi.other sterres/and if fygured a man armed in mayle/and a sweede gyzde aboute hym/k spgnyfpeth great capyrayned. They that ben borne budge the constellacyon ben in daunger to be slayne by treason/if good sozeune be nat with them. Gemini a clittgo ben the howses of Adectury/but clittgo is it/in whiche he is peth moste/and Gemini in the.iis. degree is the eraltacyon of the dragons heed.

Of Bihaboza fterre fpred.

Cancer dompneth the longe a egall crees/and of the body of man the brekt the herce/the stomake/the sp be/the lyghces/and the longes/the regyons are monpe the lycell's the regyon of oppeniand there ryseth under it in p epohe degrees Gerre spred that hependes call alhaboz/that is to sape the great dogge/and they sap that they whiche ben borne under the constellation/and thathe in the ascendange of the myddes of the share is spanyfyeth good south ne/and if the mone be with it/and p partye of souther/he that it shall nache bery tyche/and Lancer is the howse of the mone/and is the evaluation of supiter in the following the them.

TDf a fterre fpred named the Leons berte.

Leo hath the great trees/that is to say he sygnouteth ouer them/a sygnp speth an hally man full of anger a of anguyshe/a of the body of man it behot beth the herce propresy/the backe a the spoes/and of regions artitry but othe ende of the erthe habytable/and buder the rrriii. Degree ryseth a sterre spred named the Lyons herte/a they that ben borne buder the constellacyou as she pardes say shall be mounted in hye sygnour pes/or in great offices/and after warde shall be depressed or put bowne a bein daunger of they spues/but it some good planet beholde the sayd sterre they may be saued. Leo is the howse of the some and aries is the exaltacyon of the some as it is sayd.

Of the flerre fpred named Rebulule/and of

an other named the golden cuppe.

(Clirgo governeth all that is sowen on erth/and signyfyeth a man of good courage/phylosophie largesse/and of all maner of sepences/k kepeth of mathebely he thentraples/and p te group algeramita/asten/that is a regroup hy Therusalem/eutrates/h the ple of spane. Under p long rude of robotic research a sterre spred named nebuluse of taple of the spon/h is in p septement po nal sacred the sape spane of Usego. Under the which sygne research other spred sterre/ whiche Shepardes cal the golden suppe/h is in the rist. Degree of the sape sygne cowards the partye merepopoual. The which sterre is of the nature of Clenush of Abercury/h significant p they whiche be borned to the sape constellar on to know of they not and sacred

The contest of the porke elppke a flerre fpred.

The contest of Libra that dompneth the great trees/and lygnyfeeth Just per and of a man it governeth the repnes and the nether parte of the besty and regions the countree of Romany/and of Grece. Under the rominate gree ryseth a sterre spred that Shepardes cal Porke espike. They than ben borne buder the constellation ben well shapen/and ben honest/and do then ges that folke meruaple on/ and recopseth/and spanyspeth weheste by how nest and precious marchaundyse/ and ben comenly loved of sires and law dress and Libra is one of the howses of Henus and Caurus the other in publishes she recopseth most. And is the exaltation of Sacurus/for the wether be gruneth to wave colde in this months of Septembre/ and Sacurus the of spane of the planet and lorde of colde/that exalteth whan he entreth into the spane of

Of the crowne lemtemtryonall a lette fred.

The Scoppion dompneth the trees that ben of longytude a largenes and frankfeth fallenes and of the body of man governeth the preup places a regions of hederget and the felde of Araby in pleconde degree releth a flet to that Shepardes call the Crowne septemtryonall the whiche whan it is in the alcengange in the myddes of the tape grueth honoure and eraltacyon to them that ben borne didner constellacyon and specyally whan it is well

beholden of Sol.the Scorpion is one of the howles of Mars/in the whiche he reforeth molte/and Aries is the other/and is the lygne wherin Mars begrnneth to fall from his eraltacion.

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The Sagictary lygnyfyeth man ful of engyn and wyle/and governeth y thyghes of man/and regions Ethyoppe/ Maharobem/k kenych. Under his firste degree tyleth a sterre tyred of the firste magnytude/the whiche sheparbes cal the Scozpions herte/which whan it is welbeholden of Jupiter of be nusic reyseth them that ben bozne binder his constellaryon to great honoune and tycheste/but whan it is cupl beholden of Saturne of Mars/it puteth them that ben bozne binder of Saturne of Mars/it puteth them that ben bozne binder it to pourte. The scozpion is the howse of Jupiter/in the whiche he reioxseth most/ and fasses is his other howse/and to is the sapp Sagytary the exaltacion of the reagons taple.

Lar pico mus lygnyfyeth a man of good lyfe/wyle/yzeful and of great tho ught/and governeth the knees of man/and the regyons Lehyopye/Iraby/ Schamen/and to the twe lees/and buder his.rrbui.degree ryleth a sterre have behaved as a serve before the source great property the source great property and the points of kynges. They that ben borne buder his constellation whan they ben well beholden of the sounce of Jupiter mounteth in great lygnouryes/and ben to ued of kyngs and propess/Laproconus/x Aquarius ben the howses of Sauturne/but he recoyleth in I quary most/and the sayd Capricornus is the eral tacion of Mars:

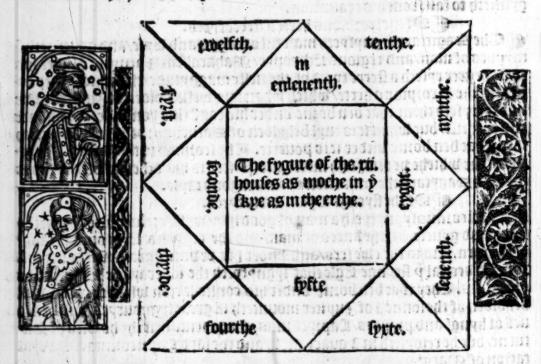
The fyllhe merphyonalla flerre fpred.

The tayuarius that kepeth the legges of a man to the ancles of the fete the regyons/Hazenoth/Alempha/t pactpe of the lande of Alphege/t a pacte of Egypt/the.rri.degree tyseth a sterre that Shepardes call the fyllhe mery dyonall. They that ben borne bnder this constellation ben happy in fyllhynge in the see of mydday/and bnder the.ir. degree of the sayd sygne tyseth the Bolphyn that spanyspeth lozihyp on the see/pondes/t tyuets/and as it is sayd Aquarius is the howse of Saturne in the whiche he recoyleth.

De pegalus y lygnytyeth the hopte of honoure a sterte fpred.

Discorgonerneth of man the fete/and lygnytyeth a man subtyll/wyle/ze of dyners coloures/and hath regyons Cabralen/Jurgen/and all the haby table partie that is septemetron/and parte of comany/and under the .xv.de gree of the saydigne ryleth a sterre that Shepardescall Begalus/that is phopse of honoure and the tygure in some of a sayre hope. They that ben bore no under this constellation shal be honoured among great capyragnes and lordes/whan Denus is with it/they be loued of great ladges/it the sayd sterve be in the myddes of the saye in the discendinger and Pisces is one of phowers of Jupiter and Sagictarius/the other in the whiche he resopeth most exthe sayd Pisces in the .xx bit. degree is the exaltation of Chenus.

To the deuplon of the rii. how les / as well in the erthe as in the heuens. Cap.



The heuens and the erthe mape be beupded in foure parties by two cercles/whiche croffeth directly ouer thet wo poles/and croffeth fo. ute comes the equynoccoall lone. Eche of the.ini. partres deupded t .iii. egally is in all twelue egal parcyes as wel in the lave as in erthe/whiche Shepardes calleth howles/and benewelue. Dethe whiche. wiben alwayes aboue perch/k. bi. bnder it/a thefe howfes moueth nat/but be al wayes ethe in they? place/and the lygnes and planettes paffeth by them alwayes onesi rritit.houres. The of thele howlesben from ozpent to mponpghegopng bit Der the erthe/the firste/the seconde/and the thirde/wherof the firste bnder p crehe begrinneth an oppenenamed the howle of lyfe. The feconde howle of Substaunce and tycheste. The thirde that fony Wheth at myonyghe is the how le of fraternyte. The fourth & begynneth at mydnyght compage in occydent is named the howle of patrymonp. The tyfth folowinge is phowle of lones The force tynpubeth in occydent buder the erth is & howle offichenes. The feuenth begynneth in occydent on the erth/and Aretcheth towarde myddaic is the howle of maryage. The epobe is the howle of beth. The upnthe frugt thenge at medday is called the house of tapth of telegron and pelgremage. The tenth begrunpinge at mpodap compinge cowarde oppentionthe howle of honoure & of regalpre. The enleuench after that is the how fe of true frendes.

Ind the twelche that fpnplibeth in oppent on the erthe is named the howle of that yee/but this mater is differele for Shepardes knowlegginge the nature and properte of energy of the layd twelve howles/and departeth them lyght by and luffyleth of that is layd with the fygure prefent.

Chus endeth of the.rii.howles.

Calicer puer erefeit in betre mattis fue. Primo mente erefit cerebrit.
Secondo crefcunt bene. Tertio et Quarco/habebit omnia membra fua fi de it fine anime. Quinto/incipit biuere et multum grauabit mattem fuam. Derto circudabitur pelle et offa crefcent. Septimo bigues erefcent Octauo/crefcet cor et omnia bifcera per iecur. Hono fetet mater fi puer po terit bene nafci an non. Becimo/crefcit iecur in puero et tunc bene compare bit multeri li bene eueniet de puero an non que in iecore iralcat p & cito has butt iecur tam cito nafcetur bel morietur.

A quibus pribus copposis hominis funt spiritus et intellectus. Intellectus dictrus elle fronce. Memoria in cerebro. Jea in felle. auaricia in recore. 11moz in corde. halicus in pulmone. cogitatio in benis. quia plene ter bemus. felle irascimur. corde sapimus. iecore amamus. quibus quatcuor elementis constantibus integrum elle animal.

Of the rif. lygnes whiche be good of babbe to take Journeyes by lande of water. Lap. pric.

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Ries is good/Caurus is use lo

Semini and Lancer/wyll make the gladde

But beware hardely of Leo and divigo

Loza to; trenshyp/full harde is Scoppio

Sagictary good/Lapicoine pervilous

aquary by water good/clerkes proueth so

for beste is Pisces/and most epienceuous.

Dowe the planettes tergue in euery houre. Caft

goes a total our auch planter be remoughly a ring broke that a cook

due son proposition of the state of the stat

de

Saturne.

Jupiter.

Mars.

Sol.

Saterday.

Churloay.

Eucldap.

Sonday.







E that well wetchow Sheparbes knowe whiche planet reveneth every houre of the daye a the night. And whiche planetis good and whichers bad ought to knowe the planet of the bape and feke thereo re. The fir ferempozall houre of the forme tplpinge/that day is for playb pla net. The feconde houre is for & planetenfunge. and the thirde for the other as they be here figured by prozett it behoueth to go from Spito den 7 net cury a Luna than come agayne to Saturne buto. ru. fis nhoure before the fone goynge bowne / mebryneut after the lone is bowne begynneth o fulle houre of p nyght/ istor p.rit. planet/ p leconic houre of p night for p.riii a lo buco.rii. houres for p night his. p nert houre before p fone cylige a come directly failynge boon the rifti, planet/p is nert betoze nof the day tolower ge. Bud thus the day hath til houtes & the noght ril also the whiche be tens pozall houres/bifferent to the houre of p clockes/the whiche be artyficialles Shepardes lage & Saturne & Dars be eupli planettes/ Jupiter and Tienus good Sol & Luna half good & half eupli. The party to warte o good planet is good/a the party towarde p eupli planet is nought. Abercury chiopned w a good planet is good & with an eurll planet be is nought/ & they properftade this as to influences good or eupli ben of plant planettes bere folowinge. of clockes ben egal at all tymes cehe of le. mynutes but they of the planettes whan the dayes and the nyghtes be egall that the forme is in one of the equy-nottes they be egall but as soone as the dayes longeth of thosteth so doth the naturall hours by this it is consensent always for the daye to have this it is consensent always for the daye to have this term potall hours and the nyght also and whan the dayes be longe and the hours shorte in tyke wyle to the nyght and neutroless an hours of the daye and an hours of the nyght togy der have. Discore mynus as many as two hours artificialles for that the one lough p other taketh. Indicate we our planettes fro the some types ge/nat before botto p some goynge downe hall the remember is nyght.

Example of that whiche is aboutlapd.

venus.

Mercure.

Luna.

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Wednesday

Mondage.



n occembre the dayes have but. but.houres arty peralles of cloce Bce/a they have. ri.cimpozailes/leto.bit houres artpivrialles be beurbed in. rii.egal patp est it Ibalbe.rit. trmes. ri.mpnutes/& euerp pare tpe (hal be a tempozal bo) ure/that halbe of.rl. mp nutes and no mo. Thus in Decembre p cemporal houres of the dape haue but.rl.mpnutes/but the boures of the nyghe baue uit. scoze. Foz in p cyme the nyght haue.rbi. hou resattyfreialles/p whi a che deupded in.mi.parcpo

es ben . 1611. leoze mynutes for euery teporal houre. thus y houres of y nyght? ? dece bre have. iii. leoze minutes t. 11. for an houre of y day he di. leoze minute in two temperal houres as many as in two houres artificialles that be ethe of. 11. mynut. In June is the cottary in Mars/t in Septembre all houres ben egall as the dayes ben in other monthes by egall portion. With every plant there afore fygured ben the lignes whiche be y houles of y lay d planes tes as it is aforelayd. Lapriconus taguarius ben the houles of Saturne.

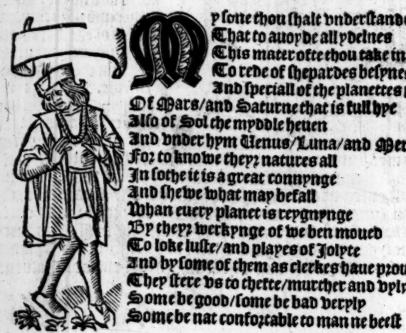
Sagittarius/and Bilces/of Jupiter/ Scorpius/and Aries/of Mars/Leo of Sol/Caurus/and Libra/of Clenus/Gemini/of Dercurp/Cancer/tof Luna with other lignyfycacions that wolde be longe to recounte.

Dereafter foloweth the nacure of the. bii. planettes with the disposptions of the fard planettes after the faringes of experte Shepardes:









That to auophe all poelnes This mater ofte thou take in bande To rede of thepardes befones and speciall of the planettes seuen Of Mars/and Saturnethat is tull bpe also of Sol the myddle heuen and buder hym Clenus/Luna/and Mercury for to knowe they natures all In fotheit is a great connynge and thewe what may befall Whan every planet is reggnenge By thep; werkynge of we ben moued To loke lufte/and playes of Jolyte and by fome of them as clerkes haue proued They stere ds to thette/murther and bylyte Some be good/fome be bad berplp

/tot

tions

Some hote/some colde/some hote/some dry
Je thre be good/some be worle at the leest
Saturne is heest/and coldest bernge tuil bad
Ind Mars with his blode (werte ever coop to kyll
Jupiter beray good/and Clenus maketh lovers glad
Sol and Luna/is halfe good and halfe yll
Deceury is good/and eurli veryly
Ind here after/shale thou knowe
Whiche of the seven/moost worth be
Ind who repgneth hye/and who alowe
Of every planettes proprete
whiche is the beste/amonge them all
Chat causeth welch/sorowe.or synne
Carp and here some of begynne.





I Saturnus lignificathominee nigti it cracell ambulando metgetemin teren qui pondecofus ell incellu, adilgens pedes etmarcer recuruus habens paruos ocubs liscam cutam darbam rară ladia spilla: calidus ingeniolus, seductor incerfecor homines corpore pilosi luncus superciliis.

Dere begenneth of Saturne the hpelt of the feuen fegnes.



Attirne is the hyelf planet of all the. bii.he is myghti of hym selfe/he grueth all p great colbes and waters yet he is drye and colbe of nature/and he cometh ito Lancer/and his chefe sygnes ben Aquary and Cape yearne/and compasseth all other planettes. For Sa turne is nert under the first mobyle that is under the crystall skye/the whiche mobyle moueth meruap ylously/for some shapardes sap p he causeth by his mounge all other planettes to move/and moveth p mobyle above. Saturne is so hye that Shepardes

Shepardes, Kal',

can nat well melute it. For lo hpe reason hath pomer and no ferther/and the effore it is more than. the pere or he mape cenue his course. Wha he doth reigene there is moche thefre bled/and lytell charpte/moche lyenge and moche laborate one agayustan other and great profonement/and moche debate and great werpuge. And moche plente of corne/and also moche plente of hogges and great travaple on the erth/and olde folke that he betap speakly and manny dueales shall reggne amonge the people/a specially in the chete houres of saturne/and therfore this planet is spaced to agge/as harde/hungry/suspecious/and couctous/that selden is content with any though for saturne is enemy to all though that groweth and betethly to of nature/ for the cole be and stormy bytternes of his tyme.

Cot his propretees.

E that is borne binder Saturne thall be falle enupous and full of behate/and tuil of lawe/and he shall be connyinge in cozyinge of led, er/and agreat ever of brede and flellher and be shall have a Continge breine and be shall be beup choughefull a maipepous a tobber /a fpghter /and full of couerous to pet he thall hepe counceple well to be wpfe in counceplinge and he shall loue to frine wrifully be shall be a great speket of cales Julies/ a Croppeles he thall have lytell ipen blacke heer great lyppes brode tholos red/2 than loke downe warde. Defhall nat love-fermons/ne to go to p Chur the and be wate of his handes and beholde the ratel and about his ceres p planee both reggne. Ino the childeenof the land Sacurne Chall be great Jan geletat chybers/blacke and lene in the face/thomne berbeb/euplianguaged chep that be ful of lawe a vengeaunce and wol never forgoveryl they be reue ged of thep quatel and lyke as p planet Saturne is colde a califer of great froftes and fnowes/femblably a he that is borne bnoer hym that be coide ut charpec/a nat mplericozopous a mercyful/but vengeable/and wyl neuer be encreaced. And also they shal be great cursers and bere malyce longe in they? myndes & nat forget it/a they loke to be obeyed and to have great teuerence/ and comenty byl prayle them lelfer and talke to them lelfer and laughe at the prowne concepte and al curiles that growe in them and about all coloures he that lone blacke coloure belte. Che planet of faturne gouerneth of man b tacell a obout the reces as it is aforefand and this planet is cause of hally de the/for bicaule that he is dipe and coide of nature/and therfore he is lykened co melancolp. and the fapo saturne repgneth in Aquary/ Capproone/and Cancet/but specyally in Aquary and Capepcoene.

CDF Jupiter.

e all brought indiche modyloureuch meeuar Re/oxforms selfasiards of ap filocardich by ma Resoulother planesses to moner and monet

plead and Isanuthers to operhat Scheparbes

Dethe noble planet Jupiter



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awumeubozemin facu/habente oculos non profius ingros nates non equales a breues caluit/in aliquobencium habente nigrione puichre daeureboth anithibo, ms moribus puichre daeureboth anithibo, ms moribus puichre daeureboth anithibo, ms moribus puichre corporis hommem of habente magnosoculos pupillam lavam barbam c. upam.

The whiche Jupiter is very pure & clete of nature/ and nat very hore/ but he is all vertuous. In there is fred in Jupiter two noble lygnes of low ue/the one is Bilces & the other is Bagictary/lygnes of none eugli/ne vahas ppynes/this planet map do none eugli/he is belte of all the other leuen/ he ke peth the lyuer of man/and maynteyneth it injoudly/ and euermore this planet bothe good/& within. rii. pere of thereaboute he palleth al the cwelue lygnes.

Cofthis prepretees.

be man that is borne bnoer hym shall love cleniques of body/and wyl nat ble to speke of ryba wdry/and harlottry/he shall ever love relygoon/and bertuous lyupnge/he shall be persyte in al maner of metuces bothe large and longe/he shall be whyte in the bylage medled with a lytel reduce/largebrowes/he shall be a farrespeker/and sare welbehynde a persone/he shall lonegrene coloure and grape/he shall be happy in marchast byse/and shall have plente of golde a squery he shall lone to synge and to be honessly mery. And of the man he governeth the stomacke and the armes.

Shepardes, kal.

E gyars fignificat homismé tubeü. habe cem capillos cultos (tracie cocumbam le uice homines debonethás habete oculos croccos hortibilis afpect? audacem habe cem in pede fignium del macula homines ferocem habentem acutum afpectum fup hi am letitatem ecumbaciam.





the chieve planet/for he repansement buder the gentell planet of Jupiter. This planet Wats is the worke of all other/for he is hoted difference of his spaces at the worke of all other/for he is hoted to other of his spaces at the land the other is scorpio, and most he is in tho two spaces be causeth all warres and bataples, this planet sprech me to be reported by the planet sprech me to be reported by the planet sprech me to be reported by the planet sprech me to be weepon of bethe/x wolde ever here of spaces, by lies, or howes, or some other weepon of bethe/x wolde ever here of spaces, by lies, or howes, or some other ware of the dayes of Hars/and in his chefe hours charno man space, for without doubte it god helpe hym nat he shall be may med or slayne. Is so pho were of Wars is per plous metrings with there so, drede of slepage of true men and water mounteeth into the Crabbe, and gothe aboute the pit. spaces in two yere/and thus he connecth his contse.

thief allanin an T Dethe prepretees."

L'etat to borne onder Wars in all unhappenes is experce/he thall be a nouvelther of a great berttes/he is tull of malyce/he ever dopinge wid go dinder water is borne all theues and cobbers of kepethhre wares hutte cove me/h neight warkers/quarel prhers/bolters/h lcollers/h ple me of ma to causeth warte/murther/h bataple/they wol gladly be smithes or workers on pro/lyght figred/k spers/h great sweeps to other i de geable wple/h a gree at surmpler a crastp/he is red and angry with a blacke heer/and speciepin he shall be a great walker/and maker of sweeds a knowes/h sheder of mannes

blode/a lechour and 'speker of ryba wdzy/red berded/rounde bylage/ & good to be a barboure & letter of blode/ and to drawe tethe/and is perplious of his handes/and he wyll be tyche of other menes goodes. And of the body of man Mars kepeth the gall and the rayne.

TDf the noble planet Sol.



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E Solfignificat hominem habentent cole cem inter croceum et nigrum id ell fulcun tectum cum cumote breuis flature/crifpun caluum pulchri copports capulos parti cub os:oculos aliquantult crocest mirtà habe nacucam cum planeta q cum co fuerit dun modo digniorem habeat locum cius infequent naturam.

The Sonne is a planet of graat renowe/t kpnge of all the planettes p forme nourpstheth euerp aege/ and pet is be hote and bype of nature/ and the planet Saturne is to hym full contrary/for he is ever colde/and the noble planet of the sonne is hote/and grueth all lyght for whan it is about p eithe it is day/t whan the eithe bothe shadowe the sonne it is nyght/moche be we per ple bounde to laude god for that noble planet/for he comforteth bothe man to beell spillhe and all sowless that siyeth in paye/all thynge is glad of the sonne/the ted tale and saye sloures/after that the sonne gothe ferre in to the well they close them selse.

a main Dehis pzepzpetees. rauola und ar abola

L men and women that ben borne buder the some that be very faire ampable of face/and they skynne shall be ryght whyte a tendre bel coloured in the vysage with a speell cednes and they shall have a pleasure in they sowne beaute they shall she we they sque them to telygron, they shall be fore they shall be secrete proceptes it they give them to telygron, they shall be fore tunate to great promocions they shall be clene and good of fayth and shall be governoure of the people and it they be never so pore yet shall they some hawkenge and huntynge with hounder and hawkes and resource to se it the children that is borne under the Sonne shall before honoure and sepence to shall be pardes. Ras.

thall fonge bety pleasauntly/and they shall be of courage good & dylygent/& thal desyze losshyp aboue other people/ they shall grue wrse Jugementes/& they? wordes shall sounde all sweetly/& if he bere any office he shall be lybere all/and he shall be subeyll in bedes of warre/& many shall seke to hym for counceple /he shall have prostyte by women/and he shall be in serve with lorders/and by them shall have anauntage for his wysome/ his synge shall be if face/he shall be small of stature/with crispe heer and balde in the heed he wys be seldome angry/and of all the membres in mancs body the sone kepeth the herte/as moost myghty planet aboue all other.

De the gentell planet Benus.

Electus (grificat hoient alba teaheten nigrebue pulchzi cozpozis et capiloza, becem paruam marillă pulchzos ocuos pulchzam facie muitos capillos habente album confecium cuboze crailunce be





Aret tempupue/a the is Lady over all lovers/ this planet is morte a colde of nature/and her two ipgues is Caurus and Libra/ and in them the hath al her tope a pletaunce/the cauteth tope/a specyally among ponge solke for greatly the reggneth on them/and on all men that ben Jalous/and on wo men also for Jalousy is but a love inordy nate/as whan a man or a woman loveth more tervency than they shuld for suche wolde never be from the sight of they? lovers/ for if they be anone they suspect them a drede for fere to be begyled. There is no man that loveth a woman by carnal affection/but it is but instrumed of Clenus/a but fewe men can escape out of her dauget. This planet Clenus senneth in. ti. monethes over the pisspec.

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hat man or woman that is borne buder Clenus be chall be a bie ty gave louet/plefaunt and delycious/ and mofte comenty they Chall have blacke iven and lycell browes red lyppes and cheffes with a implyinge chere/they shall love the porce of crompettes clarpons/and of other myntralfy/a they thall be plefaunt fyns gers with (wete vopce and full of wanton topes places and (hoffpinges/and thall greatly belytein baunlynge and gambawbes with lepynge and forpy arnge/and well ble playinge at the cheffe/ and and carded a cables / Defrie ofte co comune of lute a love and coverte ofte frate meces a depnkes as wi ne/and be ofte dronken/and ofte defrie lethern/and thebeholdenge of large women and the women of men in lykewyle. And ble bebefiell hely luft often ermics/they will delyze farze clothes of gave coloute and frue/with tringes of banyte and all bayne pleafure of the worlde / buth fayze and tyche clotes/ a peles a precious flones/they shall love floures with swete smelles/ver that thephe of good farth/and ther shall love other as well as them felte/ther that be leberall to theps frendes they Chall have fewe enmpes theher be browne they shall be well proporcyoned of body/if they fuete it is true ye may hyleite chem/and Clenus governeth the thyghes of manuagainag an allam and and a

I Df the Papacplance Decouraged appartl manus star or

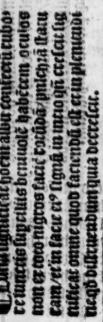


Especeurius fignificat homine no multi albii/neg nigtū habētem colozē teūtem etc uacū/longam facië/a naium longū/barbā i mauilis oculos pulchzos no ex coto nigros longong vigitos; acqr piestū magiūtum;

Pet bover Clenus is the fapre planet Deccurp/and it is masculpace next about the Mone/ and there is no planet lower than A eccurp/ laute oonly the mone. This Apercurp is very full and days of nature/ this ewo prepare pall spaces ben these mini is the first that regimeth in the anant in the handes of man 0, of woman and the other spaces Live of gou expect the nauell a the stomake of man this planet is look of speche miles topse as the Sounce is look of speche miles topse as the Sounce is look of spaces. This peacet Apercurp palleth and tire Shepardes. Ral.

eupteth & chockee franco in thre hondred and ergheand thrity dayes. Here at ter is the wed the disposption of the children that be borne under the planet of Mercury of what conduction they shall be as Boctoures of astronomy doth discusse.

Di his prompetees. Do fo is borne bnoct abercure that be bere fuber of wet/a thall be a benoute persone to god /and bane good consevence /and thei he beep crafty in many (cremers/he with his woldome a laboure that get hom many frembes and louers. He that ever folowe & reforce to them that be of good man ners/a that be fortunat on the fre to ble the courfe of marchanople/he that be berr gracyous/s be thatt baucharme by women/s whan be is marred men that nat fee fo mocheby bym as they byd before he wyl haue greationeto las bres a generimomen, but pet ther Chainache marfters ouer home be wolbe a bery good man of the Churcheo; a Belygpous man/t be Chal nacloue to go a marrefare/he myl hate theuce and (merers/ and hethal gather great goodes by his topfome. If he be a man of the boulde be fhal be pertytein for me hande crafte/he fhal loue wel to preche/h to freke tapre rethorphe langua ge/and to talke of phylosophy and geometry/ be (bal love wel wipopige and to rebe euer in frange bokes (and to cafte accompers of great nombres/and Shal be a gave maker orbalabes/fonges/merers/and tymes/he thal be perty te in the arte of mufphe and love it/he thatlone meluronge a metynge/a that be some great clothe maker/be that befor want to some great losb or elles a recepuour of his money he that have a bpe forhebe a longe by lage blacke int and a thomne berbe be that be a great pleber in the lawe and be wol meble wi th other mennes bedes if they be nat wel & lay agapult it/and Bercury gous snerh the the ghes/the flamkes/aud the belp. T Dette Mone.







Eisto be understande a knowen that the lowest planet of the seven is named Luna/the whiche we call the mone/the whiche planet is called sempnyne or semale/and is called among Shepardes & Lasty of the nyght/sor & chese tyght and elevenes that is by nyght is by a presence of the mone/sor the mone is mothe more never approched but o be than any there is/and therefore the grueth os mothe more tyght that the strees doth/ and also the mone is Lady of morstuce and ruled the see by ebbe a some/the mone doth take her syght of the sonne resis epmes in the pere. Ind also the mone is colde and morse of nature, and her coloure is mothe far ere than silver/and her chese howse is Cancer/and there is none of the other planettes that is so slowe/and gothe so sytell circupte as dothe the mone/a she discendeth into Scorpio/a she goth about the, rii. sygnes in, prin, dates and than chaungeth/and is called news.

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nat mia mote manchough the franc Be folkas an alest aftens Wishe men and women as be borne buder the mone thall be lowly & fecuplable and very gentyll. Indit is be a maybe shilde the shall be bery thamefalt and womanip and then thall be well fanoured bothe men and woman therefaces that be tall a counde they that be been paces entiolhes/& welfuffre mothe wronge or they be revenged and well be lotte of trechet Lerneurcepfe and fall true honeftly with tuche as god that febe them/and wel haunte bertuous company they fhall be well four med of bos Dr/a have merr tokes/a love bonefly to be glad/and wellyue bery chaffly and love greatly the bettue of clennes bothe in mozde and bebe, they hate les theroustalkers & (pekers of tyba wdaye/theya coloure (han be myred but wi th a lytell rednes/they that gladly go arayed in many coloured clothes/and they that foone tweet in the forbederatio they wal have great delyze to be ma pilers and may freffes ouer great fremes/ryucts/and floodes/and thall be uple many propreengence for to cake toffhe and to decepue them loke what they fap it that be true and frofall end they that be bery bonell a good goes on forc/& comforce freke persones be that love wel co calke somepme of merit aples/helhal nachepe hacred longe in bis mpnbe and be fhal appeule the peo ple buder coloure with his comun reacrons (as wel as other thulb do with ip iuer. Bonell women befhall lour and be wel hace barlottes and brotheiles & that now pube thep; children by in becrue and good maners. and the lyghe testand the branes of man is buder the governaunce of Luna.

endern abort en arrangue of fabriceput tharra to lan hore a mopfle.

supject & chocke france in thre hondred and erghennd thrity dayes. Dere af ser is the wed the disposption of the children that be borne buder the planet of Abercury of what conduction they shall be as Boctoures of astronomy both discusse.

De his proprpetees.

Do fo is boure budet Bercury Chall be bery lubert of worke thall be a becoure persone to god and baue good consepence and the beep crafty in many (crences/he with his wyldome a laboure that get hom many frembes and louers, the maleuer folowe & reforce to them that be of good mas ners/a that be fortunat on the fre to ble the courfe of marchanople/he that be bery gracyous/ be thall baucharme by women/ whan he is marged men that nat fee fo motheby hym as they byd before he wyl have great love to lae dres a gener thomen, but pet they Chainathe markers over home he molbe a bery good man of the Churcheo; a Belygpous man/a be that nacloue to go a marrefare/he myl hate theuce and (merers/ and hethal gather great goodes by his topfome. If he be a man of the worlde be fhal be pertycein for me bande crafte/he fhal loue wel to preche/s to fpeke tapre rethorphe langua ge/and to talke of phylosophy and geometry/ be (bal love wel wiptynge and to rebe ever in frange bokes and to cafe accompess of areat nombles and Shal be a gave maker or balabes fonges meters and tymes he thal be perfy te in the arts of mufyhe and loue it/he thatlene melurpage a metynge/a that be fome great clothe maker/he that befer wannt to fome great lozbl orelies a recepuour of his money bethat have a bpe forbebe a longe bylage blacke ipe and a thomne berbe he that be a great pleber in the lawe and be wol meble wi th other mennes bedes if they be nat wel & lay agapult it/and Dercury gous sneth the thyghes/the flamkes/aud the belp.

E D tiht Ayone.





is named Luna/the whiche we call the mone/the whiche planet is called fempupue of female/and is called amonge Shepardes & Larcalled fempupue of female/and is called amonge Shepardes & Larly of the nyght/for & chefe tyghtand elevenes that is by nyght is by prefence of the mone/for the mone is much emore never approched but o be than any flevre is/and therefore the governor worke more tryphechat the streets doth/ and also the mone is Lady of moss ture and vulco the see by ebbe a some/the mone both takeher lyght of the some xxii epmes in the pere. And also the mone is colde and more to singularly and her coloure is much far year than silver/and her chefe howsers Lancer/and there is none of the other planettes that is so slowe/and gothe so lycell circupte as dothe the mone/a she discendeth mito Scorpio/a she goth about the xii. spanes in 1x bit, dates and than chaungeth/and is called news.

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nat in a hosteman chough the franc itese as a nate the or Wishe men and women as be borne buder the mone thall be lowly & Letuplable/and very gentyll. Indit whe a maybe childe/the thall be bery (hamefalt and wemanip/and then thall be well fanoured bothe men and woman therefaces that be full grounde there that be beep paces ent folkes/a welfuffre mothe woonge or they be reuengen/and well be lotte of trechet Lerpeurcepfe/and fall true honeftip with tuche as god that febe them/and well haunce bertuous company/thep fall be well fourmed of bor Dr/a have mery token/a love boneftly to be glad/and wyllyuc bery chally and love greatly the bettur of clennes bothe in worde and debe/ they hace les cherous talkers & (pekers of trba wbzpe/thep; coloure that be myred but wi th a lytell rednes/they that gladly go arayed in many coloured clothes/and they thall foone fwere in the forbeberalfothey wyl have great befyze to be ma pilers and may freffes ouer great fremes/cours/and floodes/and thall be uple many propreengence for to cake tollbe/and to decepue them/loke what they lay it that be true and frofall and they that be bery honelf & good goets out fore/& comforte foche persones he shal loue wel co talke somepme of metus apleo/helhal nachepe hatteb longe in bis mynbe and he fhal appeule the peo ple buder coloure with his comungeacrons (as wel as other thild do with fp tuer. Bonell women beshall lour and he wel hace barlettes and brothelles & that now plibe thep; children by in betweend good maners. and the lyghe testand the brapnes of man to buder the governaunce of Luna.

and an excompaneit is langupine of coplecepontibatis to lar home mopile.

thould a colde. He on whom evide donne with is missue of the complessed in the coldens of complessed in the coldens in the coldens of the col

Of the Physonomie of Shepardes.

hyzonompe of p whiche had be spoke afore is a spece of Spenardes have for to knowe

pnacurall inclenació of man a woma good of eupli by deuerle spanes on them in beholo denge them conse. The whiche inclenació we ought to solo we it it be good. But it is be eupli by dettue and strength of understandenge we ought to eschewe and eupte it /as to the effecte and to withstande the sayd eupli inclenaceons. She pardes vseth this serence none other wse. The prident / vit tuous and wsse man may be al other as touchynge they? ma nersother wise than they? spanes demonstreth and She weth in the y? repgne. Thus the thengs demonstreth as two byce is nat in a wsse man though the spane be so / as an alestake of a spane is somewher hanged afore an howse. In the whiche often tymes is none ale. If for howe be it that a man by his woldome and development before the evel such a such pret be

torcumpreth nat the lygnes and bemonstracyons of the sayd

influences/but tho frgnes naturally have frgnousp & Dompnacion of them I the whiche they be for to have naturally that whiche they lygnyfye/though that a man hane them og nat. whertoze Shepardes lay that o mooft parce of men & women tolowe thep; naturall inclinations to byce of bettue for that the molte parce of them be nat wples pruoent as they ought to be/a they ble no pertue of they owne myndes but enfueth they lenfualite and by this b ettellyall influence of the whiche is the web by fpgnes exterpoures/ tof fuch Tygnes is the fapt ference of Physonompe. For the whyche is behousth fielte to knowe that the tome is beur beb in.itit.pattpes as it hatben fard afore/ that is to wet Depnietyme Somet / Betuell and wenter that ben compa-ted to the fourt elementes. Bepmietyme to the agre. Somet to the type. Berwell to the eren and wenter to the water. De the whiche im elemetes euero man a woman is formed a made a without the whiche none map lone. The fyzers horer ber Epe apresshore e molte. The water is morfte and colbe. The erch is coldentib bere. allother lape charche persone on whom the free Dompneth is toller he of complection/that is to faphate to been born the ap ze dompneth is languyne of coplectpon/that is to lay hote a movile. Seon whome mater domphethis duntary be of complete on that is to fav morfe a colde. De on whom erthe dompneth is melancolphe of complecero that is to fay colde and dage. The whiche complections they knowlede and difcerne the one fro the other by france that be fppd hereafter.

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The Coleryke hathe nature of type hote and dype naturally is lene and lklendre/couecouse/preful/halty/brannies/folyilhe/maipepous/desceptfull/and subtyll/where he applyketh his worte. He hath wone of the Lpd that is to say whan he is dronken he chydeth/fyghteth a comenly he loueth to be cladde in blacke/as rullet and grave.

The Sangurne hath nature of arze hote a morte he is large plentenous attempted/ampable/habundaunt in nature/mery/frngrnge/laughpnge/le brnge/ruddy a gracyous. He hath his wrne of the ape/more he drynketh the metyer he is/a draweth to women/a naturally loueth hye coloured clothe.

The flumatrke hath nature of water colde and morthe is heur/flower flepe/ingenrous/comenly he spectech whan he is moved/and hath his wrne of the shepe/for whan he is dronken he accounted hym selfe wyself/and he loueth most grene coloure.

The melancoly hath nature of erthe/colde and bye/he is heue/couetous backgrer/maly erous/s flowe. His wyne is of the hogge/foz whan he is brow ken/he befreth flepe/s to lye bowne/s he touch clothe of blacks colouce.

Of fore/hade/ipe/oz other manbre/a thought he be but a creple/ and specially

of a man p hath no berbe/for fuche beinelyned to byuers byces & euplics/& one ought to alche we his company as his moztall enure. Allo thepardes lay that moche a playne heer frangfreth a persone prteous & Debonapre. Chep that have red heer/ben comenty prefull a tacke wette/a ben of lytell trouthe. Blacke beer good bplage/& good coloure lygnpfpeth berap loue of Julipce. harde heer lygnytyeth that the persone loueth peas & concorde/& is of good & Subtyll wytte. I man & hath blacke heer a red berde (pgnpfpeth to be lether rous dilloyall/& a rauntet/& one ought nat to truft in hym The relowe beer & crifpe frangfpeth a ma laughyng/mery/lecherous & Deceptful.blacke heer & crife figupfpeth melancoly/lechery/euplichought/& bery large. Bangon. ge heer lignyfpeth wette wmalpce. Great plente of heer in a woman lignyfy eth borstouines & couetyle. A persone with great ipes is slowthfull bushame ful/mobedienc & weneth to knowe moze than he dothe/but whan the iven be meane nat to brage noz to small a that they be nat to blacke noz to grene/fue chea man is of great binderftandring/cutters/fartfull a trufty. A persone of is blere ived/gogled/t fquynt fpgnpfpeth malpce/bengeauce/cautele/t trea fon. They b whiche have great wybe iven & bath longe heer on they 2 bomes a ipe lpodes frampfpeth folyChenes/harde of bnderstandpna/a tobust witte a ben cupl by nature. The plones whiche have they iven mournge fall from one fobe to another/a hath thep; frant tharpe a quete franteet fraude/a thefte/and is of lycell crufte. The ipen that ben blacke/clete/a fhynnnae ben the befte/and the moofte certapne/and frangfpeth write a discretion/and fu the a perfone is worthy to be loued, for hers full of treuthe and of good cody crons. The ipen that ben ardaunt and fperkelpnge frangfreth from it berte force and pupllaunce. Theiren that ben whyteplibe and fiellbely lignifyeth a perfone encloned to byce/lechery/and ful of fraude. Sheparbes farth that whan a perfone beholdeth often as aballhed thamefalt and feretull a that in beholoping it lemeth that he lygheth and behath fmall broppes apperpinge in his ipen/ than it is to; certagne that luche perfones loueth and befrieth the weiche of them that they beholde. But whan any loketh in callynge his tren a finde as by manconelle/luche perlones be becepthful a purchaceth to greue hym/and luche perlones well bylhonour women/and they ought to be take bene of/foz fuche lokes ben falle/lecherous/and becepuable. Chep that have fmall grapelfhe ipen and tharpe fpgnpfpeth a perfone melancolyous/hardp/ and cupil laper and cruell. and if a lycel bapne appete betwene the ire and b note of a wen the they lay that it lignytyeth birgynyte/and in a man luberly ce of procestanornoc/and if it appere great and blacke it frampfreth corrup cion/here/& melancoly in woman/and in man rudenes & defaute of write/ but that paper apperech nat alwayes. But the iven that ben pelowe and have ue no beeres on the browes lignyfreth meletry and eupli dispolicion of body Breat heeres and longe lygupfpeth rubenes/harbe engen and lechery. Che beceleb bjowes lygnyfpeth malpce/truelte/letherp/and enupe. Ind whan Restrantiant/as

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the browes ben thonne it frampfreth fabtell engeny write and farthfulnes Polowe iven and hangyng browes frankfyeth a persone full of eurli savnge of suplich bught a great deputer a comenly apply keth his mynde to malyce A lytell (hozte bylage a fmall necke/a lytell (klender nole franyfyeth a per) fone of areat herte/halty and rectull. A to age note and here by nature frames fycth prowes a hardpnes. I shorte repled note frankfreth hallpnes/lethery/ bardynes and an undertaker. I hawked note that boweth to the upper lyppe lygnyfyeth malyce/decept/butrouthe/a lethery. A great note and hye in the myddes fygnyfyeth a wple man & well fpoken. A great nole with wpde nole theplies frantfect alotony and ree. 3 red face and shorte frantfect a perfour full of trot/debate/and difforall. I briage mercher to spore ne to longe A that is not ouce face with good coloure betokeneth a man betytable/amia ble wyle wrtte ferupfable debonave a well ozbed in all his werkes. a fac bplage & full of rude fielibe frampfrech alocony neclygence/rudence of witte and understandinge. A sklender face and some what longe spanifieth a per fore well abupled in all his werkes by good melure. I lycell hozee by lage of pelowe coloure (panyfpeth a plone decepupnge/bnerue/malpepous and tull of harme. A befage longe and farze frangfreth a man hote/billorall/ippcer full and full of pre and cruelte. They that have they mouth great and wyde franyfyeth vze/and harbynes. I lytell mouthe franyfyeth melancoly/heups nes/harde write/and eurli thought. De that hath great lyppes hath a coken of rudenes/& defauce of wette. Chenne lyppes (panytpeth lychetouines& lefinges. Teth even fette and thynne betokeneth a crue louet lech tous and of good complecepon. Longe tethe and greatfpguptpeth baltines and pre-Longe eires frangfreth foly but it is a franc of good memory. Aprelleites frankfreth lechery and thefte. A persone that hath a good voyce wel to wif geishardy/wyle/t well fpoken. I meane boycethatianae (mall no to great frankfreth wrete purneraunce erouthe and right wrines. I man that the keit hallely is of balue. A great boyce in a woman is an cupil irgne. A fotte ropce franging a persone full of inup/of suspeccion/ leipnges. And ouer fmall boyce frangfpeth great herte and foly. Great boyce frangfpeth balips nes and rie, a man that Apreth alway whan he weketh and chaugeth borce is inupous/nyce/dzonkele we/and eupl condpcioned. A persone that ipeketh attemporate without mournge is of of perfete buderflandenge/of good co t reven and of good counceple. I man with a roule bylage tenninge epen & rclowe teche is of letell erouthe/a traytoute/and hathe a trukenge brethe. A persone with a longe sklender necke is cruell/without prechaupt brapne leg. A persone with a shorte necke is sul of fraude/barace of deception/of ma lyce/a none aughte trufte in bym. & persone that hath a longe thycke necke lignpfpeth glotony/force/and great lecherp. I manip woman that is great & frubely membred is by nature melancolpous/ parpaunt/a lecherous. a persome that hath a great longe bely sygnefyeth small wette/pepoe/and lechery.

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I lytell bely and large tete franyfreth good buderftandynge/ good concey le and true: & persone haupnge large fete/hpe and courbed sholders franpfpo eth prowelle/hardenes/haftenes/trouth/and wette. Sholders tharpe & lon ge berokeneth trecherp/bntrouth/barate/f bnuaturall. whan the armes be to longe that they mai attetche to the iopnt of the kne/it is a token of promes largelle/trouth/honoure/good wette/and binderstandpinge. whan parmes ben fhorte it is a fygne of pgnoraunce/of eupl nature/& a perfone that loueth bebate. Longe handes and thlender fyngers fygnpfpeth fubtplyte/ and a per fone that bath defree to knowe druets thrng . Small bandes & thoat threke fyngers betokeneth foly/and lyghenes of courage. Thycke and large hades and brage lygnyfpeth force/hallynes/hardynes/& wette. Clere and fhonton ae navles of good coloure (vanyfreth wrete & encreale of honoure. Haples full of whrte (pottes & reueled frangfreth a persone auarycrous/lecherous/ proude of great herte full of write & malpre. The fore thycke & full of flethe fign pfreth a persone outragrous/brgozous/and of lytell write. Small fete and lyght franyfreth hardynes of buderflandrnge/and letell trouthe. Fete Batte and thorte fignytyeth an anguyllhous perfone of fmal wylbome & bit curteple. A persone that gothe a great pale is great of herte and dispetefull. A persone that gothe a good pale sygneseth well to prospere in all thringes. A persone that maketh shall steppes a thycke is suspeccionous full of enuye and eupli wpl. A persone that bath a smal flat fote and casteth as a childe sign npfreth hardones and write/but the fard persone hath druers thoughtes. A persone that hath softe fless to colde ne to hote signifferth a well disposed persone/of good bnderstandinge/and subtell wette/full of trouthe/and en creasynge of honoure. a persone that laugheth gladly and bath grene iven is debonapze/of good write/true, wpfe and lecherous. A persone that laugheth farntly is flowthful/melancolyous/fulpeccionous/malycrous.and fubtyl T Shepardes lave for that there ben druets lygnes in a man and moman! and that they be sometime contrary one to the other one ought to Juge moste comenly after the lygnes in the bylage. And firle of the iven for they be molt true & provable. And they far allo p god ne formed creature for to enhabite p worlde wyler than man/for there is none conduction ne maner in a beeft/but that it is fonde comprehended a man. Naturally a man is hardy a the lyon. Brue & worthy as fore. Large & Ipberall as the cocke. Auarycoous a boor ne. warde a afpre as the harte. Debonapre & true as the turtle doue. Malpop ons as the leoparde. Preup & tame as the doue. Bolozous & aplefull as the fore. Symple & Debonarze as the lambe. Sheewde as the ape. Lyght as the horse. Softe a precable as the bere. Dete a precous as the olyphaunt. Good t bollome as the bry come. Tyle & Couthfull as palle. Farze & proude as the perocke. Slotonous as the wolfe. Enupous as the brtche. Debell & inobedpo ent asthenpghepngale bumble as pegpon. fell & folytheas the optityche. Brofptable as the ppfmare, Dpffolute & bagabunde as the gote. Speteful

as the felannt. Softe and mekeas the cheken. Bouable and varpingeas profile. Lecherous as the tope. Secongeand pupilaunt as the cameil. Cray tourcas themule. Tourleanthemo whe the afonable as an aungel. Industry fare he is called the lytel worlder for he partpeppeth of alcorde in called at tree acures/for as layous he party cipeth a hath conduction of a creatures and a conduction of a conduction

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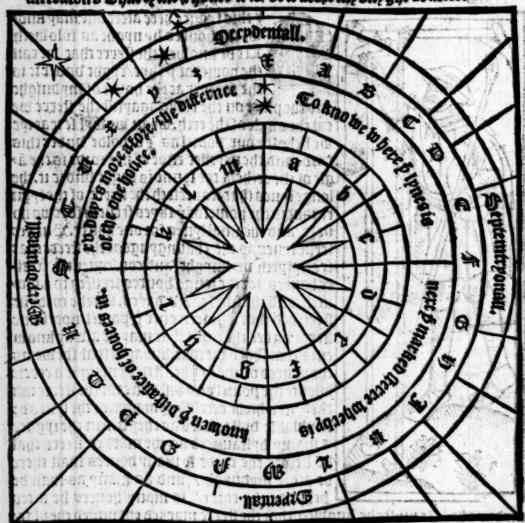


mydnyghe. It multe be knowen that the flette marked chaunged the place in x b. dayes by the difference of an house in a moneth of twayne. Where fore it behouseth to take mygnyghe in x b. dayes terder by the diffaunce of an house / in a moneth of two / it in two months of, in, in, in, in, in, in, months of, bi.

energical to be that be a marked flerre gradby the which ententage knows

fo that in. Di. monthes p derce marked that wantight budent he pomell that beright outer/and in other. Di. monthes it will come to the popule whereas it was first marked fand this sayd marked services ought was to chase /out ought to chose it among emany so; the most knowledgable /and so; the most to be founde among the other. Or stip standard and so and said and so and said.

Derthis prefent froute Shepardes knoweth be nyght in the feldes all fealons what tyme thours it is be it aforemybnyght of after.



The.rriiii.letters without the fraute ben for the.rriiii. houres of a natus rall dape and the .rii. within ben for the.rii. monethes. The Aerre in the mpd des is the pomell of the Apes with the whicheit behoueth to knowe one that is next it whiche that be a marked Aerre hich the whishe one maye knowe

the houres in the maner as beforels fart in takpuge mybnyght in.pil. bayes ferthermore by the byll aunce of an houre.



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D; to knowe by nyght p place agayult myddap as that of mydnight/the hye

orpent/and the hye occpo dent/the lowe or pent/and the lowe oc cydencia the place in playe ouer agas pult whiche every lygne tylech Shepo des blech this practyke. They hange a corde/that is made ftebfalte aboute & byneth/cha another with a plombe that discendeth collic be tome for to the peusehat they may be locell distaunce one from another/ to that one may te of Aerre of the pomell toght under the two cordes at ones/than they ftepe p cozde with p plombe about/02 bineth Nowe who that will empdoap direct ely be unyghe or dape/go on the other (poe of the coroes/and p that lep pla ceagapul mybbape. Chan comeon p urftelpde and thou hattle p place agaynu mydnyghethoughe it bedaye For the hyell populof the zodyake ip lingelt dage of fomet/let the fonne be sene under the two corder at the how re of my dday/and that hebe to nere he touchethe cordes/and marke in 5 corde towarde the lone of herght that he hath fene it/than by nyght/ marke fome flerres fone map alwaye know one/in plame place is ppallage of p

folltpee of lomer. wha p vaice be at thoseelt p fterre p we le at impunghe f p laid pole of impudar be detectly they p be neer to p loultice of lomer p whis be hath p ligne neer toward occider is senter. It p ligne neer toward occider is sentini. It as it is layout of p hyghe of lolltyce of lomer one mape practice p to we folltyce of witer. p which e well on p myddape whan the days is at the Choseelt oner the planet against mydnyght/h his neer lingue cowards orgens

Shepardes.kat.

De i

is Capppcozne/and that towarde occpdent is Sagptarius. One may marke the hye oppent of the lowe/but it behoueth that it be whan the dayes ben at y longest of shortest and the disdaunce by when the two oppentes deupded in. dilegal partyes by ethe ryseth two sygnes/by the nevel partye of the hye oppent ryseth Semini and Cancer/by the seconde Caurus and Leo/by the thirde arises and directory the littles and Libral by the .b. Aquarius and Scoppius/by the. dilmore never the occydent Lappicognus and Sagittation and bywers other thynges that may be practysed on the skye.

Of opuces imprellions that Shepardes le in the nyghtes in the agre. Cap.

alitii

Dependerdes that lyeth by nyght in the feldes leeth many and dyners imprellyons in the ayre a on the crethe/whiche they that lyeth in the yr beddes le nat. Sometyme they have lene in the ayre a maner of comet in fourme and tacyon of a Bragon callynge feyre by the throte. Another tyme they have lene fyre lepyinge in maner of gotes/that lepeth without longe durynge. And other tymes a whyte imprellyon/the whiche appereth always by nyght and at all houres/the whiche they call the hey wave to lepit James in galoce.

The flepinge Bragon/Botes of fyze leppinge. Rie hye waye to lepit James in Balyce.



Chet imprellyons there be as flambes of trre that mounteth. Other as flambunge tyre that gothe lybe way. Other as fivile free that by des things. Other there is that maketh great flambes a by deth nat longs. Other also as candelles fourtyme great and some presell/and this they le in the arre and on the etthe. Inother comet hey se fallyings as an arbaunt spece.

Dernnynge candell. Spece ardaunt. fpre mountynge/brennynge (peckles, fred brondes, Wylde fpre,

Dicouer Shipardes le cometes mother maners/that is towete in maner of a pyler flampinge and dureth longe. Inother in maner of a thepinge sterre that passeth lyghelp. But the thirde is a courd sterre that dureth longest of all. They se other. D. sterres etratphes that gothe nat as the other/and ben they whiche they call planettes/but they have tourme of the planettes/and ben Saturne/Jupiter/Bars/Henus/k Bercuty/and they se see of the whiche one is called the betded sterre/and the other heered sterre/and the other acayled sterre.

Deterres arrytphes. Comettapled. flepnge fetre. Poller arbaunt.





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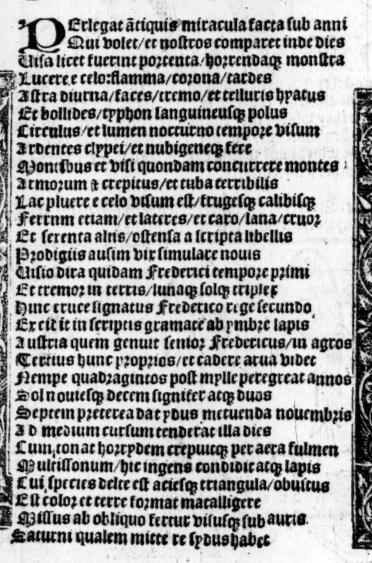
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Quactuoz his calibus line dubio cadunt adulter
aut hic pauper erit/aut lubito mozietur
aut cadet in caulam qua debet iudice binci
aut aliquod membrum calu: bel crimine perdet.

Of a thonder from that fell in the duchy of Austreche.

Dwe be it that the imprellyons here aboue semeth thynges merualo us to people that hath nat senethem/they say that it is in party impossive the party impossive the party impossive the party of pere of our locde. A. surprist the bit. daye of Novembre a meruaple happened in the Erledome of Ferrace in the duchye of Austryche/nyghe/a towne named Ensheym/where as y daye was great thonder and orage. In the player seldes nyghe the sayd towns fet a stone of Thondre/whiche wered. It hondred a system to the surprise the sayd towns. The whiche stone to this present tyme is cepte in the sayd towns/ and cuery man a woman may se it that wyll. De the whiche some followeth the Epysaphe.

Dere foloweth the Eppeaphe of the thonder fone.



Denferat hunc entheim lunt gaudia lentic in agros
Illic infiluic depopulatus humum
Dui licet in parces fueric diffractus bbiqs
Dondus adhuc tamen hoc continet ecce bides
Dui mirum elt potuille hyems cecidille deibus
Aut fieri in canto frigoze congeries
De nill anaragoze referant monimenta/molarem
Calurum lapidem/credere et illa negem
Dic tamen audicus fragoz budiq lichoze Kheni
Andit hunc dzi pzorimus alpicola.

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Dowe the pere gothe aboute by.rii.monthes/and howe a man wared in.rii.aeges of his lyte. Lap riv:



feasons chaungeth.ric.tymes the man/euen as the.ric.monthes chaugeth them in the.pere.ric.tymes/as every one after p other by the course of nature/and so manes lyfe chaungeth every.bi. pere/and so after hat forthe butto, ric.aeges/a every aege lasteth bi.pere/and so.ric.tymes. bi.maketh.ltric.and so longe every man may presserve and kepe his body without syckenes/if that they kepe them selfe well in they youthe by good dyet and good governasice/ for ye knowe well that may no men seeth them selfe/a dyeth longe or they so how well that may no men seeth them selfe/a dyeth longe or they so how well that may no men seeth color or by takying great hete after great color/or by envil arres/or by Shepardes, kas.

takenge of thoughtio; by great wete gornge in the rayne/o; gornge wete sho doe/o; duer mothe diringe the company of women/o; by frything i his pour the a lespage some of his blode/o; by great anger/o; by falles/o; burdens/o; by to great study ouer rechange his mynde. These with many suche other a man may alter his complection and shorte they; spues all for lacke of good governings in they; routhe. Ind they that spue this like its by they; good spourned and does. Ind than they may spue in decryprectyll. Item. o; an hondred pere. Due sewe passes of the proposed for they; dayes at his pleasaunce.

Of the comodycees of the.rif.monthes in the pere with the.ru.acges of man. Lag.

Tanuary.

The firste moneth is January/the childe is without myght tyll hebe. bi. pere olde/he can nat helpe hym selfe.

The. vi. pere that is the fuste tyme of propagnge of all flowers to the childe tyll. ru. pere groweth in knowlege a letnynge a to do as he is taught.

Anarche.

T Warche is the but opnge tyme and in that. bl.pere of Warche the childe wareth bygge and apte to do lecuyce, and lecue (crence fro. pu.co., bi. luche as is the wed byni.

Tappyll.

Tappyll is the springinge tyme of flowes/and in that. Di. yete he gothe to mannes flate in hyghe and bradeth/and wareth wyle and bolde/but than be ware of tensualyse/tor he is rettil.

Dape is the season that flowess den speedde, and be then in they? bettue with sweet odoures. In these, disperses he is in his most strength but than let hym gather good maners become/toz if he tary past that aege it is an hap if ever he take them/toz than he is. exp. pere.

Tan June he begynneth to slole his mynde/and than he wareth rppe/ foz than he is: pred. pece.

Talp.

The July he is. rin. and he begynneth a letel to declyne and teleth hem nat to prosperous as he was.

Laugust.

(In August he is by f. Di. pere. plbiii. pere/k than he goth natso tustely as he dyd/but tudpeth how to gather to tynde hym i his olde aege to tyne mose seprembre.

TIn Septembre he is.liw.pere/he than puruepeth agapult the whymter co cherplihe hem telt wall/a hepenere together y goddes y he gat in his youth.

Detobre.
Than is a man in Decobre.lr. pere full/if he haue aught he gladdeth/ and it he haue nought he wepeth.

Thus is man.lrbi.m Houembre/he stowpeth and goth softly/and leseth

all his beaute and fapzenes.

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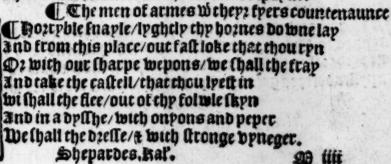
The Decembre is man.lrxu.perce/than had he leuer have a warme free tha a tapre lady/k after this aege he goth into decrepte to ware a childe agapne & can not welde hym selfe/and than younge folkes be wery of his company but if they have moche good they ben full eupli taken hede of.

I Dfan allaute agaynft a Snaple.



The woman speketh wath an hardy curage out of this place/thou right byly beest whiche of the bynes/ the burgenynges dethete and buddes of trees/both more and leest in dewy mornynges/agapust the wete out of this place/or I shall the sore bete

with my dyltaffe/bytwene the hornes twapne That it shal sowne/into the realme of spapne.





There was never pet/any lombarde That dyd the cre/in suche maner of wple and breke we shal/thy house stronge a hard wherfore get the hens/by our aduple Dut of this place/of so rythe edytyle we the require/if it be thy wyll and let be have this towae/y we cometall

The snaple speketh.

If am a beelt of right great meruaple upon my backe/my house reyled I bere am nepther sellhe/ne bone to auaple as well as a great ore/two hornes I were sthat these armed men/approche me nere I thail them soone/baynquyshe euerychoe b ut they dare nat/for fere of me alone.

There foloweth the medytacions of the Pallion of our loz de Ihelu crifte/ that Shepardes & lymple people ought to have in herynge the dyuyne leruyce. Lan ribiti.

Dehoueth for to thenke afore the begennenge of Apatens on y wordes that Thelus land in the gare the night afore y he toke his blilled pallion. Father if it be pollyble cransporte frome this charge. How whe it mp well be not done but thene and that in so saying the full red so great paper that he sweet droppes of blode in such eabundaunce that it can down to b graunde and at Aprens tyme it behoueth to thenke how as the

traptour Judas approched hym to our lord and in kyllping hym fayd a ue rabi. I falue the mapfter. And that the meke and benygne Thelus withdrewe nat his vylage from the traptoure/a howe he lufteed hym felfe to be taken and bounden as a thefe/and cafte to the erchz

defpled/spetten on/and lette of his dusciples/and seruauntes.

(3t Laudes ichehoueth to thynke a id consider Thesus beying in the house of Anne/and after in the house of Lapphas dispressully beten/blasphemed stretched/and bespetten in his most epiccious bylage/his iven bounden/&

after croben beder fote inhumapulp.

Las Perme it behoueth to thenke howe as Thelus was led from p house of Larphas to Pelate and the beconges p he had. Ind how Pelate exampned hem of that they had weongfully accused hem of a how he was cruelly beten at a peller before a great multytude of people/a crowned with thornes.

O at Treree it behoueth to thynke howe Jelus was presented before the people with a crowne of thornes, clothed with a mantel of purple, a the curied people creed Crucifige, Crucifyge eum. And howe plate condepned him to the most bytterful death, a howe he bare the heur crosse poon his sacred shulders.

At Acone it behoueth to thynke howe Jelus was ledde to the mounte of Caluary thedynge his precious bludde, and howe he fel dyners tymes under his croffe. And howe he was nayled with great blunt nayles, and the dolour that he juffred when it was let fall into the morteys. And thynke also of the doloures of his sozowefull mother.

At he poone it behoueth to thenke in what boloure he was whe he layde shy God my Cod, wher loze half thou left me. And when he layde, I thurk, they gave to him byneger and gall medled, and howe he abode the death, after lyghes made, he gave by the gholf to god his lather. And howe his mo-

ther had great lozowe allo.

(At Euensonge it behoueth to thinke howe Jesus had his syde opened with a spere, and howe he henge deade on the Crosse full of wounders to the toppe of his heade to the soles of his seete, and he taken downe, and howe his mos

ther lapde hymon her lappe weppinge.

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At complyine, thy nke howe Jefus was wounded and layde in sepulture, and kepre of the Jewes to the ende that he chulde not ryle.

Clerkes and lave people ought to thynke on these on they go to Matyns.
Che layinge of a dead man Capitulo. rlir.



C Man loke and le Take hede of me Howe thou shalt be When thou art dead, Dire as a tree Wormes shall eatethee Thy great beautie Shalbe lyke lead,

The tyme hath bin In my youth grene That I was clene Df body as re are, But for myne even Rowe two holes bene Df me is lene But bones all bare.

Aoweentende fortoamende.

O moztall



Mortall creatures, laylynge in the waves of mylery Avale the layle of your consequence bupure flee from the perpiles of this busted fast whery Dryve to the haven of charme most sure And cast the anker of true confession fastened with the great cable of contricion clene Wynde by the marchaundyle of whole latisfaction which of true customers, shalbe over sene And brought to the warehouse, of perfection as perfyte marchaunces, of God by election.

Derefoloweth certerne oraylons and prayers, and first a decripon theologycall on a question, to knowe reprayers, oraylons, mastes, and suffrages done for the soules in purgatory, bin meritorious and analylable for they helpe and dely ueraunce. Cap. 1.

E benoute people ought to note howe to get and acquirze welch which companieth the estate of some, or is accessary to the favne effate, the waske of fome may profite, not onely De congruo, but with it De condigno. This may be in two maners. fyzit for the comunication the which is rote of the meritozious warke, that is of charitie. mbich is rote of al good bedes. Ind thus of eche person they have profyte and helpe of the goodes of other pf there be charge. Jurta illud, particeps coofit. Secondely for the intencion of the doer, when any both any werkes to thend that they mape profyte to other. And suche operations apperteyneth onely to them for whom they be done, as gruen of hym that doth them. Ind they may auarle to fatuffue and accomplying the fatufaction of fome, or to fome other thynge that ne beholdeth bus effate, and in the fetwo maners anayleth the fuffraces of the Churche, not onely to the quicke but also to the deade, not to the ende that the larde fuffrages may move they effate, but that they may be delyucred fro peynes. for as layth laynt Auftyn in the boke named Entheribis on, as longe as they have lyued in this worlde, they have deferred that the fuf frages may profete to them. Dum in bac bita bruerent meruerunt bt ber fibi probestent. The boly Apostle sayth in the seconde chapitre to the Cozinibiens in the frith chapitre. Unufquila propriam mercedem accipiet prout deflit in corpore, as to be dampned or laued for theyr deserupage. man thall have Daradvie or cis hell for his owne dede, and not for the dedes of other personnes. Ind thus it is to understande, whiche is waytten in Ecclefiaftes. ir. 90 oztui non habent patrem in opere quod fub fole geritur. quod intellige berum quantum admutacionem flatus. Dz els we fpeke of opere operato. That is to lave, of the luftrage in hym felfe. and thus the holy Sacrament of the aulter and other facryfyces baue effycacy and vertue of them selfe

felfe without that which the operation of hym that both them encrease or Deinvnythe they effecte, but byn made egally by enery person good or eurl. But yf we speke of opere operantis it behoueth to dystynaue, for any sacryfice may be done by an eurl man, as the malle larde by a linner. And this may be done in two maners. fret, bt per actozem, that is to lay that the lacryfree be done by the finner as auctoure of the layde lacryfyce, and this ne profytethe but accidentally, and confequently it is to be knowen that by the almes of an eurl man, the poze folke to whom the lay de almes is gruen byn excreed to pray bus to god for the foules of them, for whom the lapde eupli hath avuen them. Se condely, bt per ministrum, and this may be done in two maners, for where the facryfyce or office is done by the minister publyke of the Churche, as the prieste that celebrate the masse of Requiem, and such factyfyces profyteth ale maves, for the malyce of the munifer noveth not to the worke of a good auce tour; as the Churche is. Da the land facrifices bin done by a minister of some payute person. And then they bin done by the commaundement of some person beinge in charitie, as of thou make to far maffe by a prieft that is infinne, and thou beinge in grace and charitie, it profeteth to thee or to him that made it to be lay de if he be deade. But pfat the comaundement of hym that is not in cha ritie whe he comaundeth any good worke to be done, such worke profiteth not to him ne to a foule but if afterward he come to good effate while fuch mozkes is in Doynge. And it suffyseth that be be in charitie, whe he comaundeth suche good workes to be done though that he be not, whyle they be erecuted. And therfore it is great welth whan such grueth almes, or that maketh a masse to be layde, and he to whom it is ayuen or the malle commyled be in charities in the prefent cafe. for if thou grue in the name of thy father that is in purgatozy and in grace of his Churche for to be particypynge in the fuffrages byn meritozious of bothe parties, that is to wort, er opere operato, a er opere opes rantis. Dec Richardus in. titi. Diffine. rlb. articulo. itti. queffione. it.

Of Pote that he that receaueth dyners ymo all the worlde hath the participastion of the goodes, bath not lesse profyte of his good workes then the had resteaued all for hym selfe, but bereth to hym more profyte as to the augmentacion of prayse or glory, and as to the fatisfaction of his sinnes, and diminishing of the peyne for them due, to the which thynges analeth the sayde association

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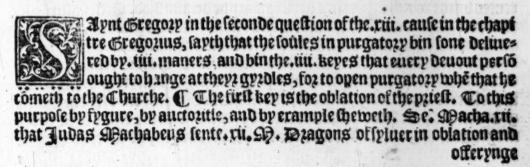
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offeringe for the linnes of Tewes that were occyled in the battavle wherby is arrien be to procertance that the oblation of the precious body of Telus apuen to god his father is of much greater bertue for to Dempnythe the pernes of them that byn in purgatozy, then the lapde fpluer. And it is moze ouer mait ten in the about lay de place, that if Judas Machabeus had not had elverance that they which were flarne thulde ryle once agegne, it had byn to him a thing Apperfluous and paper to have praged for them. Whereof it foloweth that it is a thynge boly and falutary to pray for them that bin Deceafed, to the ende that they may be delivered of they linnes. This reason is approved by the auctoritie of Doctours of the boly (cripture, as of faynt Auftyn, and faynt Gre glozy in the place afoze aleged. It is proved by example of a bythop that mas pered mith a hete in his feete that none myoht refreshe them, it happed in som mer on a day as freders fythed in the fea, they caught a great yfe, the whiche they bare to the bythop, and put it bider his feete a certerne houre, and then the bythop harde a boyce that complayned the which he adjured, and it auns Imered and land. I am the loule of a preeft that luffereth here my purgatory. a if thou were in the flate of grace, a laybe an hundred maffes for me I thulb be delivered a faued, the which was done. Dowe take hede thou hafte not an bundzed, but none. Durgatory by the lawe is no party of hell, but by difpens fation it may be in every place. The .ti. kepes is ozavio a pravers offaintes by the which bin belivered the foules fro the peynes of purgatozy. Ind this appereth by auctoritie in the Apocalyps, in the. bit. chapiter. Alcendit luming aromatumid el ozationum odoz de ozationibus fanctozuni de manu angeli cozam beo. It apperethallo by the auctozitie abouelayd. Sacta a falubris. ac It appereth by an example of laynt Martyn, aslaint Bregory recounteth of a priefte that praved Dewoutly to farnt Martyn, the Daye of his feafte, for the foules in purcatozy, as he prayed be fame.lrr. foules at the corner of the als ter that thanked hym of that they were delinered by the prayer of farnt Mars tin. Behold then what the fayntes wyll do, at the prayer of the birgin Bary. Thou wylt peraduenture fay I perceaue not they prayers. I aske thee mbe thou farit, I had almost broken my necke, or fallen from my horse, or from an hyetree, or my chylde is not deade, who dyd kepe thee, beleue that it is the pravers of farntes. Thefe two fratt maners bin more efficated of as much as they byn reported in god. The thyrde key is almelle of thy frendes and pas rentes by the which the peynes in purgatozy be Deminished. Ecclesiastici, bit. Bauperi pozrice manum tuam et moztuo non probibeas gratiam. Ccclefis altici. rrii. Super moztuum ploza Defecit enim ler eins. Ruth.pzimo, faciet deus bobilca imilericozdia licut feceritis ca moztuis. Co this purpole laynte Gregozy resyteth of a knyght of kynge Charles the great, that by his testas ment lefte to his felowe, his harneys, and his horfe, to the ent ethat he thuide avuethem to poze folke within. rrr. Dayes, ozels he wolde refrte hom to the sudgemente of God. And at the ende of the, rrr. dayes, he mocked hym of

the Cytacion and differred to do, that which was enjoyeed to hom. Then the kar abt apered to his felowe in bewaplyng hym. And anone came two blacke Dorrens that toke hym, and bare hym ouer mountaines and vallers to the was all broken and frusthed in pieces. Do then almes and fulfyll the worll of thy frende without delay. Almes ought to have foure conducions. fyit it ought to have dede topoully, as farnt Daule farth, Se. ad Cozin. ir. Iplarem Datozem Diligit Deus. It ought to be done abundauntly. Thobie. tiff. Quam poteris elle milericozs. After thy facultie and puillaunce, that is to myte lyttle and lyttle. Thyzdely haltely and diligently. Dzouer.iii. Redicas tuo pado et reuertere cras cum fatim poffis dare. fourthly Denoutly. Danis elis.tiit. Elimolinis peccata tua redime. That is, with harte contryte and de noute. Do almes, which as Thobie farth Delynereth from eternal death. Do not to that the foules of the frendes deceafed may cree after thee, whiche is mirten Job.rir. Mileremini met. And al Derelinguerut me propingui mei et qui memouerunt obliti funt mei. It is weptten. Job. rr. Diuitias quas des nozauit enomet et de ventre eius ertrabet illas deus. That is to say that the executour or parent that witholdeth the goodes of them that bin decessed that bome them in hell amonge the pernes where as Deurlies thall plucke them as The fourth keve is the fall ynge of the may with areat bokes of Iron. frendes of the that byn deceased, by the whiche when they bin made of them beinge in the estate of grace is made a great part of the dymphyshing of they? payne. Thus appereth embentely by a traure of the Brble. rri. Regum. fil. nohere as we rede that after that Abuer had bin flarne by treafo of Joab that it was commen to knowledge of Daupd, he larde to all the people that were about him ande you a clothe you with fackes, a were a falt buto Euclonge for the fowle of the and abner, in esperaunce that he thulde auorde Damonas cion. In the which it appereth clerely by the Propheteryal, that fall ingeand Doynge of penaunce for the lowles in purgatory, profeteth muche to them for the dempnythynge of they pepnes. T Rowe thou halt here prayers, byzys ges, fallynges, almes dedes, and ozavions, in which thou may brendze pars tycypynge thy frendes and kynlemen, the which thou ought not to deferre to Do. for even as thou doest beinge in this worlde, so thatte thou be done for when thou art deade. [Supra illud prealegatum faciet deus bobifcum mis fericozdiam. ac.

These foure keres aboue layde as it is waytten, ought for to be hanginge at the anibles of enery farthfull Chapften man a woman beinge in the flate of grace, charitably to open the gate of purgatory, that is to fage, Delyuer the foules whiche lyeth in peynes, abydynge Delyueraunce by the meritozious

workes of good people.

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Dowe enery man and woman ought to cease of they? sinnes at the sownynge of a dzedable hozne. Capitulo. li.

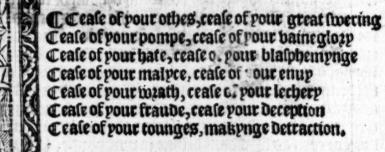
Do, ho



HD, ho pou blynde folke, derked in the clowde
Dfignozaunt fumes, thycke and mystycall
Take heede of my hozne, totynge all alowde
With boystous sownes, and blastes bozyall
Geurnge you warnynge, of the sudgement synall
The which dayly is redy, to grue sentence
On peruers people, replete with neclygence.

Tho, ho betyme, or that it be to late Ceale whyle rehaue space, and portunate Leue your follyes, or death make you checkemate Ceale your ignoraunt incredulitie Clente your thoughtes, of immundicitie Ceale of your pecunyall pensement The which desyleth your entendement.

Tho, ho people, enfect with neclygence Ceale your linnes, that manyfoldecruelties Diedegod your maker, and ryghtwyle lentence Ceale your blyndenesse, of worldely banities Lest he you smyte, with endelesse instructies Ceale your conetyle, glotony, and pryde And ceale your superfluous garmentes wyde,



I flee faynt falthod, fyckell fowle and fell flee fatall flatterers, full of fayzenelle flee fayze faynynge, fables of fauell flee folkes felowthyp, frequentynge fallenelle flee frantyke facers, fulfylled of frowardenelle flee fooles falaces, flee fonde fantalyes flee from frethe fablers, faynynge flatteryes.

Thus endeth the hozner.

To know the fortunes and destenpes of man borne buder the.ril, figures after Debolomeus prince of Astronomy. Cap.lii,

Brince of Mitronomy Wtholomeus.



D know buder what planet a man or a woma is bome, it is nedeful to wet that there is but planets on the lape, that is to sap, Sol, We nus, Mars, Mercurius, Jupiter, A una, and Saturnus. Of the bit, planets, is named the bit. dayes of the weke, for every daye hather this

his name of the planet reigning in the beginning of it. The auncient Phylotophers farth that Sol bountach the Sonday, the cause is (they say) for the
some among other planets is most worthy, wherefore it taketh the worthpest
day that is Sonday, Luna domineth the first houre of Monday. Wars the
sirst houre of Twelday. Mercurius of Wednelday. Jupiter sor Thursday.
Uenus sor fryday, and Saturnus sor Saterday. The day natural hath rrisis
boures, and every houre reigneth a planet.

It is to be noted that when a man will begin to reken at Sonday, he must teken thus, Sol, Uenus, Wetcurius, Luna, Saturnus, Jupiter, Mars.

And when the nombic is farled, he must beginne at the houre that he wold know what planet raigneth. The Monday he ought to beginne at Luna, the Tewesday at Mars, the Wednesday at Mercurie, the Thursday at Jupiter, the fryday at Uenus, the Saterday at Saturnus. And ever when the nour bies of the planets is farled, he must begin by order as it is aforesayd.

The Jewes at nonne. And the Christen men at midnight, and ther we ought to beginne to reken. For at one of the clocke one Sonday in the morning reigneth Sol, at two reigneth Uenus, at three regneth Mercurius, at four reigneth Luna, at fine Saturnus, at lice Jupiter, at leven Mars, and at eight be grn againe at Sol, at nynthe Uenus, at ten Mercurie, and consequently of the

other by oader in oader in euery boure.

Amblen a chylde is borne, it is to be knowne at what houre, and if it be in the beginning he hall holde of the fame planet and of the other afore. If it be in the myddes, it hall holde of that onely. If it be borne in the ende it hall holde of the fame, a of that that commeth next after, but neverthelesse the planet that it is born by the cause that a childe holdeth of divers planets, and hath divers conditions. The that is borne wider he holdeth of divers planets, and hath divers conditions. The that is borne wider he holdeth bertuous in him selfe. In ho that is borne bnewlenus is loved of everyman, good to godwarde and reguler. Who that is borne bnewlenus is loved of everyman, good to godwarde and reguler. Who that is borne bnewlenus is loved of everyman, good to godwarde and reguler. Who that is borne bnote prudent. Who that is borne bnder Luna hath an hye sorehead, ruddy, mery by sage, shamesaste, and religious. Who that is borne bnder Saturne is har dy, cutterse of spuing, and is not anarctious. Who that is borne bnder Luna piter is hardy, sayse by sage and ruddy, chast, and bagabonde.

Twho that is boine bider Mars is a great fpeaker, a leer, a thefe, a decepuer,

brage, and of red colour.

They that well know of this more evidently, let them tourne to the properties of the seven planets afore rehersed.

¶ prologue of the authour bpon the twelve signes. Cap.liss.

Plos the pest the Dap. rilit

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Consphering the course of the celestiall bodies, a the puillaunce of the hya God Omnipotente, the which hathe made the sonne to Opne bpon the good and eupli, that goberneth all thinges conterneth in the firmament a on the earthe, baue taken on me for to endite this little treatile for to infituet a endoctrine the people not lettreb, freft to know God theprimaker, fecondly to gouerne

there bodies and eichue infirmities . and thirdip to knowe the course of the firmamente and of the celestiall bodges contegned in it, with the desposeron

ofthe

of p vii.planetets. But who p wil know his properties, ought first to know p monthe that he was borne in a p signe that the some was in the same day I will not say that such thinges malbe, but that the signes have such proper ties and is the well of God. After poetes a Astronomers a ries is the since signe that thewest the sortunes of men and women, as sayth the followers.



The fratt figne of Iries.

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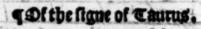
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I frinde that he whiche is borne in the ligne of Aries fro mydde Parcheto invide Appli halbe of good write, and hall nepther be riche ne poore, he hall have demage by his nepghboures, he hall have power over deade folkes goodes, he hall be sone angry and sone appealed, he shall have devers fortunes and discordes, he will before doctrine, and haunt eloquent people, and shall experte in many degrees.

be halbe a leer and busiebialt of courage, and will take the bengeaunce on his enempes, and he thalbe better disposed in youth mall thinges the in age, buto. extile pere he halbe a formicatour, and thal be wedded at exp. peare, a pf he be not he hall not be chaste, he halbe a mediatour for some of his frendes, and will gladly be busy in the nedes of other, he halbe a verted too be domaged, he hall have a signe in the hulber in his heade, and in his body, pet he thalbe ryche by the deathe of other, his firste sonne thall not lyuelong, he halbe in damager of source sooted beatters, he thall have great syckenesse at extit, year, and of he escape he thall spuelicato, yere after nature.

The woma that is borne in this tyme maibe prefull, a infre great wroges from day to day, the wil gladly make lealinges, and that less ber husbande a recover a better, the maibe licke at. b. pears of age, and at rrb. the maibe in great daunger of teath, and yf the cfcape the maibe in doubt tyll. rivi. peare, a that suffer great peppe of the heade. The dayes of Sol and of Wars to them maibe right good, and the dayes of Jupiter that every potter well the man as the women that emblable to the thepe, that every perclevieth his fiether of woll, and within those space recovereth it agence.



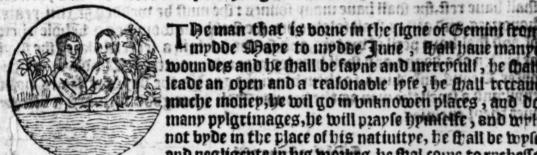


that is borne in the spane of Caurus, fro mode Aperil to mode Aper, what fironge parber, and full of stroke, delectous, and wall possessed bare goodes gruen to hom by other menne, that he wold have done walks incontinent, and well enforce to himselfe to spurse it. In his youth he work appeal

Despre eucre person, and malbe refull, be mall go prigremages and well leane his frendes and lipue amonge ftraungers, he fhall be put in officies, and thall excrepte them well, and thalbe recheby women, be thall be thankeleffe, and come to acod effate, he will take bengeaunce on his enempes, he fraibe bytten of a bogge, and hall experiment many paynes by women, and hall be in perell at extift, peare, be thalbe in perill of water, and thalbe areued by fockenelle and venom at criti. rere, and at receive he halve habundaunt in cychelle, and thall cyle to great dignitie, and that lyue. lereb. gears, and three monthes after nature, and thall fe his fortune forowefull.

The women that is borne in thys trme thatbe effectuall, labouringe, and a great iver and hall fuffre muche hame, the thall relove the goodes of her frendes, that which the conceaueth in her minde frail come to effecte, a that have the best partre, be halt baue many bufbandes and manne cuitozen . the halbe in her beite chate at rbi pere and the that have a fidnetime the anyones of bet body, the thalbe frekely, and if the escape the thall true trypi a peace after nature. She ought be beare ringer and precious francs boon her. The dares of Jupiter and of Luna bon right good for them, and the daves of Mars con trace. Is well the man as woman map be ly kened to the builthat laboureth the lande, and when the fede is folden he bath but the frame for his parte! They hall kepe well they owne, and it that not profete to them he to other, and halbe reputed bukinde. o deurele, ferunde, ferunden onel fine and ter many periffication perion to bee any inciter, the last recompensations

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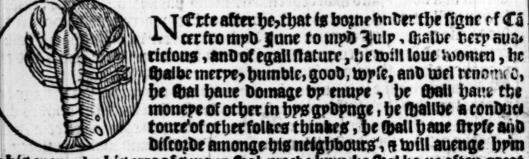
The man that is borne in the signe of Gemini from a mydde Mape to mydde June , Walt haue manye boundes and he mall be favne and mercrfulf, he mall leade an open and a reasonable lefe, he thall terraite muche money, be wil go in buknowen places, and do many pplgrimages, he will prayle hymfelfe, and will not byde in the place of his nativitye, he shall be wyle and negligente in his workes, he that come to recheffe

hnfo. rrbi.pere, his firfte wofe that not loue longe, but be that marry fraunge mome he thatbe late marred, be thatbe bytten of a dogge, a that have a marke of Iron or of free, be halbe turmented in water and hall palle the fea, a hall inne and hundred pere, and r. monthes after nature.

The broman then borne hall come to honoure, and fet forwarde with the acodes of other, and the halbe agrened of a falle come, the ought to be wed bedat riii peare of the thall be chafte and effette all perill, and thall lyine Irr pereafter nature, and hall honour God. The daves of Abercury a Soll to them byn tight good, the dapes of Luna and Mentis bin to them contrary nd as writhe man as the woman thall augmente and affemble the goodes 10 of thepr 11

of they fuccesours, but fantly that they be their owne goodes they thatbe to auaticious.

Df the ligne of Cancer.



on his enemp, by his errogas many wal mocke hym, he wat ha we often great feare on the water, he wil kepe his cotage fecretely in him felfe, a wall suffre boloure of the wombe, he wall find hidden money, a laboure fore for his wife, he wall se his perill in a certepne pere, the which walbe knowen of Bod, his hanone wall becrease, at priis peare, he wall palle the sea, and wal spueler.

pere after nature, and fortune halbe agreble to bp in.

The woman that haibe bome in this tyme haibe furious, incontinent an gry and sone appealed, he is nymble, seruplabre, wpse, topous, and half use fry many perilles, if any person do her any service, the will recompence them well, the haibe labourings and take great pepus onto rer, pere, and then the hall have rest, the hall have many sonnes: the must be wedded at risis, pearer honoures and giftes thail follows her, the that have woundes a behole their of, and that have peril of waters, and that have boundes a behole their of, and that have peril of waters, and that have not a logge, and that sure lers, pere after nature. The dayes of Jupter, Uenus, and Luna, to them bin right good, a the dayes of Mars right envil and a swell the man as the woman that have good softunes, a victory over they, enemies.

ADI the figne of Leo.

A swerede, he that is bome buder the signe of Leo, fro mydde Julye to mydde Auguste, shat be sapne and hardy, he shall speake openly and shall be mercepfull, he shall wepe with the wepers, and shall be errogant in wordes, he shall have a perilling certepne tyme, and at err. years he shalbe awarted to be bomaged, but he shall eschewe that perill, his we nespress shalbe ingrate, he shall be honoured of most solke, and opterne his enterprise, he shall goodes by temporal server

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be halbe in great to thenes, and halbe great a puillaunt, he hal have charge of the commontie, and as muche as he lefeth he thall wen, he thall come to dig nitie and halbe ampable, be hall take fortune of three wrues, be well go of ten on a prigrimages and fuffre perne of the light, he chall fall from hye, and be fearefull of water, be wall finde byode money, at viti. yeare of age be mall be frebe, also be that be in perril and doubt of some greate loade, and at rirbi. pere he malbe botten of a dogge, and be bale with greate pepne, and mall lone

Irrriii.pere after nature.

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The woman that halbe borne in thes trine halbe a great leer, farze, well spoken marcyfull pleasant, and mape not suffre ne se men wepe, she shalbe ineke, her firste hulbande hall not lyue longe, she hall have peyne in her stor make the thalbe awayted of her negghbours, at thii. reare, and frue to greate tocheffe, die hallbaue choldren of three men, be halbe ampable, and haue the bluddy figre, and walbe bytten of a dogge the wall fall from hoe, and lyue, Irrbii.vereafter nature: The dapes of mercurpe, Sol, and Wars, to them be right good, the dapes of Saturne by contrarpe and as well the man as the woman halbe bardy, greet quatellers and mercefull.

Of the liane of Wirao.

f the spane of Airgo, I fonde that he which is bome fro invode Augusto mpd Septembre, wall gladige commend bis wyfe, be malbe a greate householder, ens genpeus, be walbe folyeptous too. hips worke, be walbe thamefalt and of great courage, and al that he feeth he chall couet in his buderstandpuge, he will be some angree and surmounte his enempes.

Scarfely mall be be a mbyle with his firthe wife, be malbe fortunate at rrri. pere, be will not byde that that he bath, and halbe in perpli of water, be thall

bave a wounde with pron, and wal lyue lrr. yere after nature.

The woman then borne halbe hamefall, engenious, and will take peyne. and ought to be wed at rii, pere, the thail not be longe with her first bulbande, Der seconde husbande halbe of longe lyfe, a chal have much good by another woman, the thall fall from bye, ber lyfe thatbe in peryl and thall bye thortelye, the thall futtre boloure at p. peare , pf the escape thele boloures, the shall tous irr. peare after nature, the fhall bringe for the bertuous fruite, a cuery thinge thall fauour her, the thall retorce in druers fortunes. The dayes of Merour and of Soil Chalbe right good for them, and the dapes of Bars Chalbe eentrary. And as well the man as the woman foal fuffre many temptations, fo that with great peyne they may refile them, they fhal beiete to lyne in cha-Aftie, but they shal suffre much, where so ever it be.

Dftle

Tofthe figne of Arbia.



Monge planettes Lybia ought to be re membred, for he that is bome from myd September to mydde Detober, halbe ryght mightly prayled and honoured in the ferurce of Capptaynes, he hall go in buknowen places, and hall get in Graunge landes, he hall kepe well his owne, if he make not relevation by drinke he will not kepe his promelle, he hall be enuved

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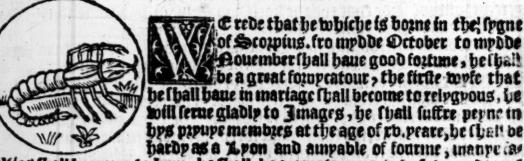
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by spluer and other goodes, he shalbe marred, and go from hys wofe, he shall speake quyckelpe and shall have no domage amonge his neighbours, he shall have buder his myghte the goodes of deade solke, and shall have som signe in his membres. Oren, horse and other beases shalbe gruen to hym, he shall have domage and insurpe, he shall be enryched by woman, and experyment eupli sortunes, many shall aske counsayle of him. He shall lyue. kg. yere after nature.

The woman that is boine in thys tyme shalle amyable and of greate coutage, she will announce the death of her edemyes, and shall go in places by knowen, she shalle debonapse and mercy recorde by her hulvande, it she be not wedded at rice, pere she shall not be chaste, a shall have no somes by her first husbande, she shall go many prigrimages, after rrr. years she shall prosper better and have great honoure and prayle, then after she shall be grenously speceaster nature. The dayes of Tenus and of Luna sor them bin right good and the dayes of Mercury contrary, and as well the man as the woman shall be in doubte but the death, and there is doute in the ende.

Tofthe figne of Scorpio.



countreps, for to knowe the cultomes and flatutes of many Cripes, and that have byetoppe over all hys enemyes, they mave not hyndre him inno maner wyle, he shall have moneye by hys wyle, and shall suffer byvers boloures of

the stomake, he shalbe mery and love the company of mery solke. In his right shulder shalbe a signe, by swete wordes and adulations, he shall be deceased, he will often saye one a do another, he shall have a wounde with youn, he shall be bytten of a dogge or of some other beast, he shalbe in doute a have dyners enemies at the age of particle, peace, and of he cscape he shall sue legality peace after nature.

Mali not be long with her first husbande, and after the shall entop with an or ther by her good and true servere, she shall have honoure a victory of her enemies, the shall suffer peppe in the sumake, the shalle wose, a have woundes in her sulders, the ought to seare her later dayes, whiche shalle doubtfull by beingm and the shall spue lere pere after nature. The dayes of spars and of saturne to them bin righte agreable, and the dayes of Jupitee to them bon contrary they shalle sweet of worde and prickinge with they tayle, and wil mur, mure detractinge other, and say otherwyse then they wolde be say be by.

COf the figne of Sagitfaring.

Cought to knowe, be which is borne bender Sagittarius, fro mpd Bourmber to mpd Decembre, half have good effecte, and thalf have meter of every man the which he seeth, he hal obterne a have bi relevation, he hal go serre to desert places buknowen and daungerous, a thall returne with greate gernes, he half se his software entrease from dape to dape, he will not hyde that that he hathe, he shall baue some

fignes in his handes or feete, he halbe fearefull, at reii. pere he hall have fome perply, he hall paffet he fea to his lucre, a hall lyue lere it . pere a bill, monthes after nature.

The woman that is borne in this tyme thall love to laboure the thall tiave divers thoughtes for firaunge firrfes, and may not le one wepe, the thal have rictorn over her enemies, the thal spende muche squeet by euplicompany, the malbe called mother of somes, and thall suffre many eupls, the thall sake great peppe, to the ende that the mare have the goodes of her kinknen. She ought to be marped at ritispere, and the thall have peppe in her epen at ritis, pere, and that have by enume at editispere tope, the thall suffre doloure by enume that the freezate from tope, and shall spue strispere after nature. The dayes of Clemes and Anna din right good, the dayes of Mars and Saturne by curl, a aswel the man and the woman thald inconstant and bustable in decdes, they shalde of good consepence and merepsull, better to traungers then to them selse, and they will some God.

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ADfthe figne of Capricornus.

E the whiche is borne bnder Capricornus, from inpode December to inpode Januarye Gall be pracumbious, a fornicatoure, a lyer, and fialbr almarcs labouringe . a thalbe nourthed with firange thrnges, be hall baue many crimes and norses, be malbe a governour of beaftes with four fete be mall not be longe with his wofe, he hall suffremuche for rome and beupnelle in his youth, be wall leave many goodes and rechelles , be thall have a greate perpil at

thi peare. Le thaibe of a greate courage, be thail haunte honest propie a thail be ryche by women, and halbe conductoure of maydens, his beetheen will make Druers efprenges bppon bim, and be wal live ler per and foure monethes af

ter nature.

The woman that is borne in this tyme walbe honest and fearefull, the wall furmount ber enemies, and have children of three men, the will be many pill grymages in ber poutha after baue great wort, the thall have great goodes. the thall baue pepne in her epen, and thalbe in her belte ellate at Irr. peare, and thall true icr. peare and foure monthes after nature. The bayes of Baturne and of Mars to them bin good, the dapes of Soll bin contrarp. And both ma and woman talbe reasonable and enupous.

Of the ligne of Aquarius.

De man that is borne boder the figne of Aoua. quarius,fro midde January bnto impobe febiua. tp halbe loucly and prefull be writ not believe in banne be thall have fpluer at print peare befball be in effate. be that winne where be goth, or be thatbe fore freke a Chalbellurte with mon befual hane feare on the mater and afterwarde f bal have good fortune, and fbal go in to divers Graunge countreps. ... impar and ansome

e will four (500).

(The woman that is borne in this tyme thall be belecious, and have many noples for her children, the thalbe in great certi, at the age of critic pere The Chalbe in selveptie, the that have domage by beafted with foure fecte, the that true irrbit pere after nature. The dapes of thenus and of Luna be right good for them, the dayes of Mars and Saturne byn contrary: and bothe the man and the women (babe refonable, and they (ball mothe the men and the women thatbeincondant and bottable oner rpcbe.

cie co been entente and mer annie to angiladilo etben to il en felie, and

Mi fi



that is borne buder the frane of Pifces, from the mpd february to upd Parche halbe a greate goer, a formeatour, a mocker, and halbe courtous, he will fay one a do an other, he hall frude money, he will trufte in his faptence and hall have good fortune, he hall be a defender of Diphelpus and wydowes, he hall be feacefull on water, he hall passe foone at his ad verseties, and hall spue. Irrit, yeare and b. monthes after nature.

The woman that is borne in thes time halve delicious, familier in ieles, pleasaunt of courage, servent, and hall have spekenelle in her even, and hall be sorowefull by hame. Her husbande will leave her, and he shall have much peyne with straungers, she shall not have her owne, she shall have peyne in her somake, a she shall spue lerbit, pere after nature. The dayes of Apars and of Saturne to them bin, countrary, and both the man and the woman shall spue farthfullye.

Thus endeth the nativities of men and women after the ril lignes.

There after foloweth the g. Chriften nations. Capitulo Hill. 10 adi



Pretend in this lytle treatile to speake otheres Chille nacions, the which bin devided in r. of the which I will declare as I have foode written in the latin tonge, a will reduge it to our Englishe maternal as Shepardes speakethe in the speldes, after the capacitie of mone buder

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partes for to excuse my pouth and to amende where as I have made tefante.

Ind where as I have fayled, I submytte me buto amendement: for agrante

Thefict nation is of Latynes.

A the nation of Latrnes, for the superioures is the Empercure, a many kinges. That is to write, the most Christen a redoubted king of Englande and of Fraunce with many noble dukes, erles, bycountes, barons and knyghtes, and is the nacron moste resplends hinge of all other in honoure, sorce and chrualty. In the nation of Spayne bin the kynges of Castyle, of Bragon, of Portyngale, of Aauarre, and other Lordes. In the nation of Italyeis the kynge of Creple, a the kynge of Aaples, and many other lordes, as of Tenper, florence, and Geane. In Almayne besyde the Emperour is divers kinges, as of Store lande, Hungry, Boheme, Polonepe, Acpe, fepse, Suille, Honney, Almacre and Croacy, and many other Lordes hippes that byn buder the obedience of the Catolycke Churche.

The feconde nation is of Brekes.

Comperours, Dukes, and Etles. They be nowe but of street, the whyche parte obeyeth not the catolycke Churche so; they be concerned and Turkes have taken the greateste parte of Greece, the whyche parte obeyeth not the catolycke Churche so; they erroure. They byn condempned by the Churche so; that they say, Spirious Sinctus non procedit a filio.

The thirde nation is of Armenyens.

The rede p the nacion of Armenpens in nyghe Antpoche, they be alone language in the decupne servere and in holy scripture, as who shuld spage Englyshe in the Church, and both the me and women understande all. They have they prymate, whiche they call Catholycke, to who they obey as to the king in greate devocion and reverence. They faste the Lenten and cate no spshe, and they dipushe no wyne, and eate self he on the Saturday.

Language of Che fourth nation of Georgiens,

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Pis nation is called Grozgies of S. George of whom they beare the Image in battaile, and he is there patton. They ben in the parties Drential, a byn fironge and i breyous, half Perceens a halfe Affuriens, a they speake foule a forth language, and make their factametes as the Grokes, The presse have their crownes rounde reased on they beades, a the clerkes have them square.

When they go to the holy Sepulcte they page no trybute to the Sarazons they entre into Jerulaie they nanderdes displayed, for the Sarazons feareth them, the women ble armures as the men, When they wayte to the Sowdan incontinent that which they demande is graunted them,

The fyfth nacyon is of Muriens.

same of a cyty named Sur, which is the molte councet, most beholde amonge al other cities a townes of the contrep of Sur sep. These people so their vulgare a common speche spekethiche language Saraynops. They holy scriptures, deminities, a officies of the servis is in Greke. They have bishops, a kepe the contructors of the Grekes a obey them in all thinges. They sacrifice with repsed bread, a have opymous of the Grekes as the Latynes. There be some Christen men in the holy lande that ensuethe them, and byn called Samarytans, whiche were con nected in the tyme of the Apostles, but they be not perfyte Christen men.

The forte nation is of Mozorabyens

Ometime were wont to be a nation of people in the confre of Mf fryke a Spayne called Mororabiens, but now they bin but fem. They be called Bososabiens, for that in many thinges thei beld the ble in Chaiften men being in Traby, they ble the language of Latin in the denine officies a facted thinges, a obei to the church a to the Brelates of the Latines. They confesse them in the lans auage Asymonien or in latin. They bin differet to the latines, for that in their drupne offices thep have the houses to longe. And for the dave is deup ded in rritif. houres of night and sap, fo many offices, houres, Plaines, and all of ther Drizons have thei along, the which they fay not after the cultome of the Latines, for that that the Latynes fave in the bearunginge, they fav in the ende or in the middes. Some deupdeth the bolve lacramentes in bit, partes This is a right denoutenation, they concorne no persons and other in.r. by mariage, but if they be borne in they stone countrey and lande, the arauns ders be not receased in mariage. And when a manne lesethe big wofe by ceath, he will never be wedded ageyne, but lyue in chastitre. The cause of lo great

fo great diversitie amonge Chilsen men, was for that in tyme past the Chilsen were let and not constrayed to celebrate councel general. For this cause there arose dyners here was in many divers parties. For there was none that might remedy it.

The leventh nacion is of Dreder Johns lande in Inde.



wheerof preser John is for his might is so greate that it erceadeth all Christendome. This preser John hath under him.ler.kinges, the whiche do to him obersaunce and ho mage, and when he redeth aboute his countrep he maketh to be borne afore him a Crosse of wodde, and when he wil go to battaile

bim, one of golde, and the other of preceding flones. Ind in that lande is the body of faynt Thomas the Apostle buryed in a tombe of some, and one of his handes is out of the tombe, and that hande energy body maye se that gothe thyther.

The erght nation is of Jacobytes.

Dlowinge after the nacion of Jacobetes, the which ben named fo of James the disciple of Alexandre the Patryarke, These Jacobetes have taken and occupied a great parte of Asie, in the parties Octiventall, and the lands of Mambre that is in Egypte, and the Lands of Etheopeens but Inde, with mo then er. Reak mes. The children of that contreps by nictumersed and baptysed with an botte yron, for her have printed the carrecters of the Cross on the printed with an beades, and on other parties of the body, as on the arms and the brest. They drive them onely to God and not to the presses. In this proupuse the Independent among them speketh the language of Caldee and Iraby. Ind divers other that speaketh other languages, after the diversities of nations. They were condempned at the councell of Calcebony.

The nynthe nacion is of Acleoziens.

of Melcozianus the Petpue of Constant prople hath ben made the this name Melcozpens. These Mescozians putteth in Jesus Chryst, two soules/one drupne and another humapn/and they denive our Ladpeto be the Mother of god/but they say well. Jesus to be man they speke the language of calde and sacrefreche body of Jesus Chryst/with repsed bread they inhabyte in Cartary/s in great pude they be ingreat number they; counts ry cotapneth almost as moche as almapne and Italye. This here was codemned at the Cocnele of Ephelme and buder Theodole the ponger by whom they ben abyden in they parcynacyons.

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TEhe.r.nacpon is of Mozonyens.

ne. They put in Ihelu crifte (one understandprine and one will) they habyte in Lybye in the prougnce of Clenger and be a great number, a they use specially bowes and arowes and they have belies. They wishop peshaue rynges/mytres/4 crosses as the Lattynes, they use the letter of Calbee in they dougnes sometimes and in they wulgar speche they use the letter of Araby. They have ben wider the obeylauce and torbeshyp of the most ho spe and sacred churche Romanne/they patryarke was at the general Course le of Saynt Johan de latran celebred at Rome under Pope Innocent the thyrd but synce then then they be retorned. They were synte condemned at the Cource of Constantynople/4 sythen ben retorned to the obedience of the Rompsh Church, a yet retorned againe to they false and evyll oppnyons.

There begyneth a fewe prouezbs.

The whiche foloweth in this boke Bethou neuez so greate a Clerke Distance not on them to loke.

The first is/man be content as god hath let thee in degre Eche man may not have land and rent It were not conveniente to be.

TIf thou have not worldely goods at well Cherfoze caze nothinge by the cede of me Do well and Gods commaundementes fulfyl foz every man may not a Goldsmyth be.

The that hath not a peny in his purse If he the ryght way of Godes lawe holde He chall come to Heaven as sone I wollc As a kinge, that weareth on a crowne of golde

Allo there is of Men ful many a score And echeof them both kepe wel his wrfe Which never had a piece of golde in store And yet they lyne amercylyfe.

Pand allo another/forget it nat kepe your owne home as doth a mowle for I tell you the Deuil is a wplp cat And will ppe you in another mannes howle.

Tand inespepall God to please Desize thouneuer/none other mannes thyng Remember that many fingers is wel at ease That never ware on/no gape golderynge.

Land this I tell pou for good and al Remember it pou that be write That man or woman hath a great fal The which flyde downe and do never tyle.

And one also forget not behynde That man or woman is likely good to be That banisheth malpre out of theyr mynde And slepeth euery night in charitye.

CIsthouhaue not worldig goods at well Therfoze care nothinge/by the rede of me Do well/and Godes commundementes fulfyl Fozeuery man may not a goldsmyth be.

Esay that afreer tolde you this the is where that both forlake spnne then may we come to heavens biple Godgene vs grace/that place to winne.

The Auctoure. Cap.



peclerkes fomous/and eloquent

(Lonnynge is caught/by redynge and excercyle

(Df noble maters/ful excellent

(And remembre/Salomon lapth the wyle

(That prayleth belynes/and Joylnes dilpyle

(And layth/he that many bokes do rede and le

(It is fullykely/wyldome haue that he.

Themembre clerkes/dayly both theyr dylygence
Throour corrupte speche/moters to translate
They language in redynge/is douse and delycate
They mother tonge/they be so fortunate
They have the Byble/and the Apocalypse
with other noble bokes that now in Englyshe be.

Tand remember/Reders wherever pe go
That hony is sweet/but connenge is sweeter
Laton the greate Clerke sometimes sappe so
Powe gold is good/and learning much better
Tet many ful good be/that never knewe letter
And yet vertuous none can be lyupnge
But first of Priess and Clerkes/they must have learning.

Inherfoze with pacpence/I you all delyze

1 Beware of the rpfpnge/of falle erpfpe

Let cuezp perfete fapth/fet pou bertes a fyze

They that beleueth a mylle be worthy to dre

Ind he is the greatest fole in this worlde I wps That thenketh no mannes wette fo good as his.

Chusendeth the Shepherdes kalendere

Deawne into Englishe to Godes reuerence

Ind foz profit and pleafute fmall clerkes to chere

Dapnip thewed to thepr intellygence

Durgis done now Reders do gour delegence

(And remember that the Printer lapth to you this

De that lyueth wel map not opeamps.

Imprinted in Powles chyrch parde at the lygne of the thre kynges by Julyan Motary the pere of our lorde a. M. CLLLL.



